

THE HISTORY OF THE CHVRCH OF ENGLANDE.

Compiled by *Venerable Bede,*
Englishman.

Translated out of Latin in to English by *Thomas*
Stapleton Student in Diuinite.

You being sometimes straungers and enemies in vnderstanding &c. He hath now reconciled in the body of his fleshe through death &c. If yet ye continue grounded and stedfast in the faith, and be not moued away from the hope of the ghospell, which ye haue heard, which hath ben preached amonge all creatures vnder heauen. *Colos. 1.*



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TO THE RIGHT EXCELLENT AND MOST GRATIOVSE PRINCESSE, ELI-

ZABETH BY THE GRACE OF
God Quene of England, Fraunce,
and Ireland, Defendour
of the Faith.

(?;?)



THE mind of man (most gratioſe Souuerain) in reſpect of vvhich vve are made after the image of the higheſt, excelled not in paſſing degrees, the lumpe of mortall fleſhe, by meanes vvhereof it vttereth his naturall functions, iff the qualitees of the one ſurmounted not infinitely the conditions of the other, neither ſhould it ſeme vvorthe the vvhile to ſet penne to paper for defence of true religion, in theſe perilous times of ſchiſme and hereſy, neither vould it be ſitting for one of my calling to commend ſuch labours to the vve of your Maieſty. For, as in the vvriting I haue good cauſe to remembre that *Truthe purchaſeth hatred*, ſo in the commending of the ſame I can not forgett that a younge ſcholer, and baſe ſubieſt attempteth to talke vvith a right mighty Princeſſe and his lerned Souuerain. Notvvithſtanding, conſidering the invuarde man and better portion off my ſelfe, I haue to comforte me bothe in the one,

and in the other. In the one, respect of the profit
 vvhich may arise hereby to the deceiued consciences
 of my dere countremé, your highnes subiectes,
 my regard to Gods honour and zeale to the truth
 do make me lesse to feare the displeasure that may
 ensue. In the other your highnes most gratiouse
 Clemency, and knowven good affection to be en-
 formed of the truth, enboldeth me to present par-
 ticularly to your most Royall Maiesty, that vvhich
 I publish to the vvhole Realmes commodite. For
 as that vvhich the body receiueth, the Head first
 vevveth and considereth, so thought I most conue-
 nient, that the generall history of the realme off
 England shoulde first be commended to the prin-
 cely head and Souuerain gouuernour of the same.
 Againe, the history in Latin being dedicated by
 the Author to a kinge of this realme, one of your
 most Noble progenitours, it semed no lesse then
 duty, that the translatiō and nevv publishing of it
 ought to come forth vnder your highnes protecti-
 on succeding in the Imperial Crovvne of the same.

The matter of the History is such, that if it may
 stande vvvith your Maiesties pleasure to vevve
 and consider the same in vvhole or in part, your
 highnes shall clerely see as vvell the misse informa-
 tions of a fewve for displacing the auncient and
 right Christen faith, as also the vvay and meane of
 a speedy redresse that may be had for the same, to
 the quietnesse of the greater part of your Maiesties
 most

most loyal and lovvly subiectes cōsciencies. In this
 history it shall appeare in vvhat faith your noble
 Realme vvas christened, and hath almost these
 thousād yeres cōtinevvved: to the glory of God, the
 enriching of the crovvne, and great vveth and qui-
 et of the realme. In this history your highnes shall
 see in hovv many and vveighty pointes the pretē-
 ded refourmers of the church in your Graces do-
 miniōs haue departed frō the patern of that soun-
 de and catholike faith planted first among Engli-
 shmen by holy S. Augustin our Apostle, and his
 vertuous cōpany, described truly and sincerely by
Venerable Bede, so called in all Christendom for his
 passing vertues and rare lerning, the Author of this
 History. And to thentent your highnes intention
 bent to vveightier considerations and affaires may
 spende no longe time in espying oute the parti-
 culars, I haue gathered out of the vvhole History a
 number of diuersities betvvene the pretended reli-
 gion of Protestants, and the primitiue faith of the
 english church, and haue annexed them streight
 ioyning to this our simple preface. Maie it please
 your most gracious highnes to take a short vevv of
 it, and for more ample intelligence of euery parti-
 cular (if it shall so like your highnesse) to haue a re-
 course to the booke and chapter quoted.

Beside the vvhole history of holy and lerned S.
Bede, I haue published a short and necessary dis-
 course to mete vvith the only argument of such as

vwill pronouce this vvhole booke to be but a fardle of papistrý, a vvitnessse of corrupted doctrine, a testimony of that age and time vvwhich they haue already condēned for the time of no true Christianite at all: of such I saie as haue altered the faith vve vvere first Christened in, condemning our dere forefathers of almost these thousand yeares, the Christen inhabitants of your graces dominions. This I haue done principally in ij partes. In the firste by expresse testimonies of holy Scripture, the psalmes, the prophets, and the new Testamēt, by remouing the obiections of the aduersaries taken out of holy Scripture, by the glorious successe of these later 900. yeares in multiplying the faith of Christ through the vvorlde, last of all by clere and euident reasons I haue proued that the faith of vs Englishmen all these ix c. hundred yeares, coude not possibly be a corrupted faith, traded vp in superstitions, blindnesse, and idolatry, as it is falsely and vvickedly surmised of many, but that it is the true and right Christianite no lesse then the firste vj. c. yeares, and immediat succession of the Apostles. In the second part, vvhere vve gather a number of differences in doctrine, in ecclesiasticall gouernement, in the order and maner of proceeding, in the course and cōsequēces of both religiōs, that first plāted among vs and so many hundred yeares cōtinevved, and this presently preached and pretēded, I haue shewved by the testimonies of the moste

ste auncient and approued Fathers, of the Councils and histories of that time, that in all such differences our faith first planted and hitherto continued amonge vs, agreeth and concurrerth vvith the practise and belefe of the first vj. c. yeares, the time approued by al mens consent for the right and pure Christianite. If it may stande vvith your Maiesties pleasure to vveigh this double truthe so clere ly proued first out of Gods holy vvorde and euident reason, then out of the assured practise of the primitiue church, your Grace shall quickly see a ready redresse of present schismes, a compendious quieting of troubled consciences, and an open path to returne to the faith, vvithoute vvich is no saluation. As vve knowe right vvell, the meaning of your gracious highnes to be already seriously bent to haue the truthe tried and to be sincerely published throughe all your Graces dominions, so to the ende that this godly zeale maie in your Maiesties most Princely hart the more be kindled and cōfirmed, most humbly and lovvly I beseeche the same, to beholde a fewve examples of the most puissant Princes that haue ben in Christendom, vvich in that singular vertu haue principally excelled.

At vvhat time Princes and Emperours (hauing certaine hundred yeares fought and strived all in vaine against the light of the ghospel and publishing of Christen religion) beganne at length them

selues to take the svvete yoke of Christe, to submit their Sceptres to his holy Crosse, and ioyning deuoute humilite vvith vvordly policie began to procure their soule helth, and to prouide for the vvorld to come, then the prophecy of Esaie vvvas in them full filled saying to the churche of Christ.

Eph. 4. 9. Beholde I will stretche out mine hande to the gentils, and sett vpp my token to the people. They shall bringe thee thy sonnes in their lappes, and cary their daughters vnto thee vppon their shoulders. For kinges shall be thy nursing Fathers, and Quenes shall be thy nursing mothers. They shall fall downe before thee: &c. Then their chiefe endeuour and principall care hath ben to maintaine the only Catholike faith in their dominions, and to chafe esteesoones all schismes and heresies that from time to time sprange vp amonge. Constantin the great (vvorthely so called for sondry respects) the Arrian heresy vnder him arising, laboured by all meanes possible and semely to his princely vocation to queche the same. For this purpose, first he directed that lerned and vertuous Father Osius bissshop of

Niceph. li. 8. cap. 12. Corduba in Spayne, to the churches of Ægypte vvhere the terrible tragedy of that hainous heresie beganne, vvith his letters of exhortation to reconcile them againe vvwhich vvvere diuided in matters of the faith. He vvrote also to Arrius him selfe and Alexander the bissshop of Alexandria, persua-
cap. 13. ding vvith them to come to agreement and accorde. After (al this suffising not) at the motion and

or:

order of the vertuous bishops of that time and by their ordinary meanes, he caused the truthe of the controuersy to be enquired, examined, and discussed in a full and generall Councell helde at Nice, vvhere he presented him selfe bearing the charges of the bishops that dvvelled farre of. After this councell according to the determination of those holy Fathers, for quieting the church, he banished Arrius, Theognis, Eusebius of Nicomedia, and other masters of that secte. He talked also and commo-
Niceph. lib. 8. cap. 14. ned vvith Acesius a bissshop of the Nouatians, labouring to vvinne him to the Catholike church againe. Being troubled also vvith Donatus and his complices breeding then a newe secte in Christes church, against Cæcilianus their lawfull bishop, he vvrote vnto Miltiades then Pope of Rome to decide the matter, and directed a commission out of his
Idem li. 7. cap. 42. ovvne Courte for the better expedition of the same. Thus laboured that vertuous and Christen Emperour Constantin the great to maintaine the vnite of Christes church, and to abolish all heresies in the prouinces of the vvhole vvorld then subiect vnto him. This glasse he lefte to his posterite other Christen Princes to looke on.

Valentinian the first, the next catholike Emperour of any continuance after Constantin, so earnestly tædred the catholike religion, that vvhen Valēs his brother the Arriā Emperour of the East, de-
Hist. 1. tri- part. libr. 8. c. 13. maunded aide of him against the Gotthes, then

* 5 brea-

2. par. 19.
c. 25.

L. Omnes
Vetula.
Cod. de he.
et Manich.

Socrates
li. 5. c. 10.
Sozomenus
lib. 1. c. 17.

breaking in to the Romain empire, he answered that being an heretike, it could not stand with his conscience and religion to helpe him: fearing vvorthely the checke that God by the mouth of Iehu gaue to Iosaphat kinge of Iuda, for aiding the Apostata and Idolater Achab, kinge of Israell. Theodosius successour of Valens in the East called also the great for his vvorthy and princely qualities, for the maintenaunce of the catholike faith of Christes church, published an edict against the Arrians and the Manichees, vvherby he imbarred them all maner of assemblies, preaching or teaching, banished the out of cites and places of resorte commaunding also no man should company vvith them. Againe the same Emperour after much disputations and conferences had vvith the Arrians, perceauing at length by the aduise of *Sissinius*, that they agreed not amonge them selues, nor approued the lerned vvriters in Christes church before their time (bothe vvch great faultes are euident in the principal promoters of this new pretended religion) vtterly to extinguish all heresy, and for a finall extirping of schisme, he vvith Gratian commaunded expressely, that such doctrine and religion only shoulde take place, as *Damasus*, then Pope off Rome, taughte and allowed.

Honorius and Arcadius sonnes to Theodosius, folovved the godly steppes of the vertuous Prince their Father. Thereupon Arcadius by the floute ad-

aduise of *Chrysostom* vvould not graunt to *Gains* a famous Scythian Captain vnder him one poore corner in all the East to practise his Arrian profession in. Honorius likewise hauing information of the horrible schismes of the Donatistes in Afrike, directed in commission thither Marcellinus to be present at a general assemble in Carthage of the catholike bishops and the Donatistes, as it appeareth by the conferences of that assemble yet extant in the vvorkes of S. Augustin. Niceph. li. 13. c. 5.

How diligent Theodosius the second next successour to the foresaid Emperours vvvas in extirping the heresy of Nestorius, and in setting forth the right doctrine touching the godhed of the holy Gost against Macedonius and his scholers, the vvritings of *Cyrillus ad Reginas*, and to Theodosius him selfe do euidently declare. Tom. 7.

After these Marcianus the Emperour vvith that vertuous princeesse Pulcheria laboured diligently to extinguish the heresy of Eutyches, as it may appeare by sundry epistles of lerned Leo then Pope of Rome solliciting estsoones the Emperour there to, and by the Actes of the fourth generall councill of Chalcedon. VVhich not long after him Iustinus the Emperour, vvith such Christen zeale defended that he caused Seuerus the schismaticall bishop of Antioch to haue his toug cut out for the daily blasphemies he vttered against that councill. Iustinian also his successour caused al the hereticall bookes Niceph. li. 17. c. 2. and cap. 9.

and vvritinges of the saied Seuerus and other to be burned and made it death to any that kept or vsed any such books. The Christen zeale of this Emperour tovvard the maintenaunce of Christen religiō is declared in the fift general coūcel kept at Constantinople against sundry heresies. *Cap. 27.* Procopius commending the earnest and vertuous zeale of this Emperour, vvriteth that he vvould neuer admit *De bello vandalico. lib. 4.* Gelimerius a valiaunt Captain and one that had done him noble seruice ioyning vvith Belisarius in the vvārres against the VVandalls, vnto the order of his Nobilite, bicause he vvvas infected vvith the Arrian heresy.

Such hath alvvayes bē (most gracious Souuerain) the vertuous zeale of the vviseest and most politicke Princes to extirpat heresies and false religiō out of their dominiōs, knowving right vvell, that none are better subiects to the Prince than such as most deuoutly serue almighty God. And again that nothing more highly pleaseth God thā that a prince do farder and set forth the true seruice and vvorshipping of him. Such a one vvvas kinge Dauid, of vvho therfor God saied *1. Sam. 13.* *I haue found Dauid a mā according to my harts desire.* And these Emperours here specified, as they redred most the setting forth of true religiō, and abolishment of the false, so prospered they most of al other in vvorldly respectes. For as vnder Constantin the great first by vs mencioned the empire most florished, and vvvas thē first placed

ced in the East, the cyte of Byzance being then magnificently enlarged, and called Constantinople of that most mighty Emperours name, as he had diuers and most glorious conquestes against the tyrans, Maxentius, Licinius, and other forrain barbarous enemies, so (to lett passe the other) Iustinian the last of vs mentioned vvvas he that most gloriously restored vpp againe the Maiesty of the Romain empire then almost fallen flatt dovvn, chafing the VVandals out of Afrike, cleering Italy and the vvest empire of the Gotthes, extinguishing vtterly the Hunnes in Græce, and hauing most noble victories against the Persians. *Procopius lib. 1. 2. 3. 4.*

Longe it vvwere particularly to discourse vpon the Princes of euery singular prouince in Christendom, and to notife vnto your highnes, the zeale, diligence, and endeuour of eche one in extirping hæresy and schismes. Yet to thentent it may appeare that the one Imperiall Crovvne of Christendome being parted in to seuerall realmes and dominions, the zeale of eche one in the particular prouinces vvvas no lesse to maintaine the vnite off Christes church, then vvhen the vvhole vvvas vnder the monarchie of one Empire, may it please your most gracious highnes to call to remembrance that this Christen and godly zeale hath ben in the Princes of seuerall countrees so glorious and euident, that in respect of the same, most honorable titles haue ben appropriated to the royall

Crowvnes of such personages.

To the Imperiall Crowne of your Maiesty, the Noble and glorious title of *Defender of the faith* hath ben of late yeares annexed and perpetually geuen by the See Apostolike, for the most godly and lerned vvorke of your highnes moste noble Father, our late dread Souerain, in defence of the seuen holy Sacraments of Christes Church (off vvhich the scholers of Geneva haue taken avway fiue) and against the vicked heresies of that leuved Apostata Martyn Luther. To the crowne of Spayne for the great zeale of kinge Alphonfus in extirping the Arrian heresy, aboute 800. yeares pass, the title of *Catholike* vvas annexed, and continueth yet hitherto vnblemished. To the crowne of the frenche kinge for the passing zeale of those princes (namely of Clouis the first Chrsten kinge, of Charlemain, of Philippe surnamed Auguste) in extirping heresies from time to time out of their dominions, the title of *Most Christian*, hath also ben appropriated from the time of Pipin and Charlemaign his Sonne hitherto.

Though I abstaine (to auoide prolixite) the farther recitall of particular Princes, yet may it please your most excellent Maiesty fauorably to attend to one or tivo examples more for the extirping of the heresies of Iohn vvideff and the Bohems, contayning in many pointes the doctrine novve preached for the very true vvorde off God.

In

In the history of Polidore vve read of that Noble prince and of most vvorthy memory Henry the fifte one of your highnes most noble lineall progenitours, that hauing called a Parlement, and decreed therein a voyage in to Fraunce for recouery of his right, the mony being gathered, souldiars pressed, all thinges prepared for that enterpryse, yet the generall Councell of Constance then beinge appointed, he staid his priuat quarell for Gods cause, directed his legats vnto the Councell, expected the fine thereof, and in the meane vvhile appeased the rebellion of Iohn Oldecastle labouring by force and disobedience against his Souuerain (as the nevv VVicleffs do presently in Fraunce and Scotland) to maintaine the heresy of VVicleff, and pronounced traitours all the adherents of that vicked secte. By this speedy diligence of that gracious Prince, bothe that heresy vvas then quailed in your highnes dominions, and (as Polidore noteth) the Noble victories of that valiaunt prince ensued: God vndoubtedly prospering his affaires, vvho had preferred the quarell of him, before his ovvne prepared viage.

It is novv a hundred yeares and more sence the time that the kingdō of Bemeland being greuouly mangled and almost destroyed vvith ciuill sedition through the schismes and heresies plated there by the same VVicleff and Huls, vvas offered of the people it selfe to the king of Poole *Vladislaus* to ha-

Lil. 22.

Cromerus in
epist. ad
Prætoris
Poloniae.

Michael
Ritius Nova
politianus.

Les anna-
les de France

ue and rule it as his ovvn, setting amonge them some quiet order of gouernemēt. But bicause of the heresies then prauailing, it vvas of that vertuous Prince vtterly refused. Yea vvarre also vvas threatened them vnlesse they agreed and recōciled themselves to the Catholike church.

If it may like your most excellent highnes after the patern and examples of these most puisāt and vertuous Princes to procede in your most gracious meaning to the publishing of the true christen faith (vvhich is but one, and not new) through your graces dominions, as al Christendom hartely vvisheth, the vevve and consideration of this present history, a vvorthy and most authentike vvitnesse of the first and true Christen faith planted in your Graces dominions, vvith that vvich is annexed to proue it a right and vncorrupted faith, shal not a litle (I trust in God, in vvwhose handes the hartes of Princes are) moue and farder your highnes vertuous intēt to the spedy atchieuing of that it desireth. For faith being one (as the Apostle expressly saith) that one faith being proued to be the same vvich vvas first grafted in the hartes of englishmē, and the many faithes of protestants being founde different from the same in more then fourty clere differēces gathered out of this presēt history (vvhiche reporteth not al, but a fevv by occasion) it must remaine vndoubted, the pretended faith of protestants to be but a bastard slippe proceeding of an other

ther stocke (as partly of old reneved heresies, partly of new forged interpretations vpon the vvritten text of Gods vvorde) and therefore not to be rooted in your graces dominions, lest in time, as heresies haue done in Grece and Afrike, it ouergrowe the true braunches of the naturall tree, cōsume the springe of true Christianite, and sucke oute the ioyse of al right religion: leauing to the realme the barke and rine only, to be called christians. Vvhich lamentable case the more euery Christen hart abhorreth, and your highnes most gracious meaning especially detesteth, the more it is of vs your highnes most lovvly and loyall subiectes to be vvished and daily to be praied for at the dreadful throne of Gods depe mercy, that it may please his goodnesse so to direct the harte of your highnes, so to inspire vvith his heavenly grace the most gracious meaning of your Maiesty, that it may vvholly and perfectly be bent to the restoring of the one catholike and Apostolical faith of Christendom, to the extirping of schisme and heresy, and to the publishing of Gods true seruice. Al to the honour of almighty God, to the contentatiō of your Maiesties pleasure, and to the vvclth of your graces dominions. The vvich God of his tendre mercy, through the merites of his dere Son, and intercession of all blessed Saints in heauen, graunt. Amen.

Your highnes most lovvly subiect, and bounden oratour, *Thomas Stapleton.*

DIFFERENCES BETWEEN THE PRIMITIVE FAITH OF

ENGLAND CONTINUED ALMOST THRE-
se thousand yeres, and the late pretended faith of pro-
testants: gathered out of the History of the church
of England compiled by Venerable Be-
de an English man, about DCCC.

yeares past.

Ecause if the said first plaid among vs englishmen, was no
right Christian faith at all, then protestants (if their faith
be right) are now the Apostles of England, let vs consider
what Apostolicall markes we finde in our first preachers, wanting in
protestants.

1.
Cor. 12.

S. Augustine our Apostle, shewed Signum Apostolatus sui in
omni patientia in signis & prodigijs: the token of his Apostleship
in all patience, in signes and miracles, as S. Paule writeth of him selfe
to the Corinthians, whose Apostle also he was. And of such mira-
cles wrought by our Apostle S. Augustine, and howe Ethelbert the
first Christian King of englishmen, was thereby induced to the faith, the
first booke, the xxxvj. and the xxxi. chapters, Item the second booke,
the second chapter do evidently testifie. Miracles in confirmation of
their doctrine protestants haue yet wrought none.

2.
4th. 4.

In the primitive church of the Apostles, we read, Creden. in erat
cor vnum & anima vna. The multitude of them that beleued, were
of one hart and of one minde. How much our Apostles tended this
vnite, it may appeare in the second booke, the ii. Chapter, where they
labour to reduce the olde Brittons to the vnite of Christes church. No-
thing is more notorious in protestants, then their infamous dissension.

3.
10. 41. 20.

Our Apostles and first preachers were sent by an ordinary vocatio
as Christ was sent of his Father, and of him the Apostles. The histo-
ry reporteth their vocation in the first booke, the xxij. Chap. Protestants
haue first preached their doctrine without vocatio or sending at all, such

as the church of Christ requireth, as it is other where at large proued.

If this enterprise be of men saied Gamaliel of the Apostles preaching,
it shall perill. But if it be of God it shall not perill. Our faith of En-
gland hath continued 900. yeres and upward. The protestants faith is
already chaunged from Lutheran to sacramentary in the com-
passe of lesse then 20. yeres, and their primitiue faith is loste, Luther
being now accompted a very papist.

S. Paule saith. Fides est ioperandum substantia rerum. Faith
is the grounde or substance of thinges to be hoped for. And againe,
that the Iust man liueth by his faith. Such faith putteth thinges by the
belefe and practise wheroff we may be saued. Such a faith our Apostles
taught vs. Our Crede, our sacraments, our lawes and Canons ecclesia-
stical receaued of them do witnesse. The faith off protestants is (as I
may so saie) ablatarum substantia rerum. A substance or masse off
thinges taken away and denied. It is a negatiue religion. It hath no af-
firmatiue doctrine but that which catholikes had before. All that is their
owne, is but the denial of oures. This other wher is proued, and may also
presently appere by the differences which follow in doctrine betweene them
and vs.

Differences in doctrine.

Our Apostles saied masse. In the first booke, the xxv. Chap. it is men-
tioned. Item of their successours in the fourth booke the xiiij. and xxij.
chap. Nothing is more horrible in the sight of protestants then Masse.

In the Masse is an externall sacrifice offered to God the Father the
blessed body and bloud off Christ him selfe. In the fise booke the xxij.
chap. this doctrine is expressly reported. This semeth an extreme blas-
phemy to protestants.

This sacrifice is taught to be propitiatory in the iiii. booke, the xxii.
chap. Protestants abhorre viterly such doctrine.

Off confession off sinnes made to the priest the fourth booke doth
witnesse in the xxv. chap. and xxvij. chap. This sacrament in the faith
off protestants off our countrey is abolished.

Satisfaction and penance for sinnes enioyned, appereth in the fourth
booke the xxx. chap. also which in like maner the court off protestants

admitteeth not.

11. Merit off good works in the history is esteemes iustified. In the 4. book the 14. and 15. chap. This doctrine seemeth to protestants preiudiciall they saie to Gods glory, but in dede to their licentious libertie.
12. Intercession off Saints protestants abhorre. The practise theroff appeareth in this history in the first booke the xx. chapter before we had the faith, and in the iiii. booke the xiiii. chap. after the faith receaued.
13. The clergy off our primitiue church after holy orders taken, do not mary. In the first booke the xxvii. chap. Now after holy orders and yowe both to the contrary, priestes do mary.
14. In our primitiue church the vow of chastite both off men and women was thought godly and practised. See the history the 3. booke the 8. and 27. chap. the 4. b. the 23. chap. and in many other places. Such yowes now are broken, are esteemed damnable, are not so much as allowed in suche as woulde embrace that perfection commended in the gospell and vniuersally practised in the primitiue church off the first v. C. yeares.
15. Such monkes and virgins liued in cloister, in obediēce, in pouerty. It appeareth through out all the three last bookes off the history. Namely in the 3. booke the 8. chap. and the 4. booke the 6. chap. All such cloysters and orders the religion off protestants hath ouerthrowen as a state damnable and wicked.
16. Praier for the dead, dirige ouer night and Requie Masse on the morning was an accustomed matter in our primitiue church. Witnesseeth this history the iij. booke and ij. chap. Itē the iij. booke the xxj. chap. This deuotiō the sober faith of protestants esteemeth as abhominatiō before god.
17. Reseruatiō of the blessed Sacramēt thought no superstitiō in our primitiue church, or prophanation of the sacrament. lib. 4. cap. 24.
18. Howsling before death vsed as necessary for al true christiāns. As the practise specified in this history witnesseeth lib. 4. ca. 3. & 24. Protestants vnder pretence of a cōmuniō do wickedly bereue christe falcke thereof.
19. Consecrating of Mōkes and Nunnes by the hāds of bishops a practised solēnite in our primitiue church. It appeareth in the 4. booke the 19. and 23. chap. Protestants by the liberty of their gospel laugh and scorne thereat.

Comme-

20. Commemoration of Saintes at Masse time. In the fourth booke the 14. and 18. chapters. In the communion of protestants such commemorations are excluded as superstitious and vnlauffull.

21. Pilgrimage to holy places especially to Rome a much wound matter of all estates of our countre in our primitiue church, the history witnesseeth in the iij. booke the 3. and xxij. chapter. Item in the v. booke, the vii. chap. Nothing soundeth more prophane or barbarous in the religious eares of protestants then such deuotion.

22. Of relikes of holy men, of the reuerence vsed to wardes them and off miracles wrought by them the history is full. Namely the first booke the 29. chap. the 3. booke the 29. the iij. booke, the 6. chap. Nothinge is more vile in the sight of protestants, then suche reuerence of Christians.

23. Blessing with the signe of the Crosse, accompted no superstition but practised for godly and good, in our primitiue church, witnesseeth the history in the iij. booke the xxiiij. chapter: and in the v. booke the ij. chapter. In the deuotion of protestants it is esteemed for magicke.

24. Solemnites of Christen buriall protestants despise and sett light by, terming it a vaine of gentilitie or heathen superstition. The deuotion of our primitiue church was to be buried in monasteries, churches and chappels, as it appeareth in the history, in the second booke the iij. chap. the third booke the viii. chap. and other where.

25. Benediction of the bishop, whereby the superiorite of the spirituall pastour ouer the laie, according to the reasoning of S. Paule, evidently appeareth, is to be read in this history of our primitiue Church, in Hebr. 7. the iiii. booke, the xi. chap. Protestants confounding all good order, do scorne at this also.

26. The seruice of the church was at the first planting of our faith in the latin and lerned tounge, as it may appeare in the first booke, the xxix. chapter and the iiii. booke the xviii. chap. This protestants haue altered bothe against due order, and condemning wickedly other partes of Christendom for the contrary.

27. Altars protestants haue plucked downe contrary to the order of our

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our primitiue faith, as this history witnesseth in the first booke, the xxix. chap. And in the second booke, the xliij. chap.

28. Aulterclothes and holy vestements the prophane faith of protestants admitteth not. Our primitiue church vsed them, witnesseth the History, in the first booke the xxix. chap.

29. Holy vessels in like maner for the due administration of Christes holy Sacraments, protestants bothe diminishing the number of them and prophaning the right vse of such as they kepe, knowe none. Our first faith had and vsed the. The history reporteth it in the first booke the xxix. chap. and in the second booke the last chapter.

30. Holy water protestants abhorre. Our first faith vsed it. In the history it appeareth. In the first booke the xxix. chap.

31. Nothinge is more reuiled of protestants, then the ecclesiasticall tonsure of the clergy. How, after what maner, and wherefore the church of Christ vseth it, the history disputeth and sheweth at large, in the fift booke the xxii. chapter, toward the ende.

32. Our primitiue church was gouerned by Synods of the clergy only, in determining controuersies ecclesiasticall. The History declareth this practise in the first booke, the ii. chap. the fourth booke the v. chap. the xvii. chap. and xxviii. chap. Protestants haue called the determination of ecclesiasticall matters from thence to the laie Courte only.

33. The spirituall rulers of our primitiue church were bishops and pastors duly consecrated. It appereth in the History, the first booke the 27. chap. and the second booke the 3. chap. Protestants haue no such due consecration, no true bishops at all.

34. Protestants haue brought the supreme gouernement of the church to the laie autorite. In the primitiue faith of our countre the laie was subiect to the bishop in spirituall causes, Peruse the xlii. and xxii. chapters of the third booke.

35. Last of all, the finall determination of spirituall causes in our primitiue Church rested in the See Apostolike of Rome. This practise appeareth in the second booke the liii. the xvii. and the xx. chapters. Item in the fift booke the xx. chap. How farre that See is nowe detested by
the

the sober religion of protestants, all men do see.

To note how differently the Catholike faith of al Christendom was first planted in our countre, and the parted faith of protestants hath corrupted the same, the first difference is clere herein that our first Catholik faith we receaued of the See of Rome. This heresy hath begonne by first departing from that See. The Apostles of our faith came from Rome, the messangers of these schismes beganne first by scattering fro the See Apostolik of Rome. How we receiued our faith of Rome, the later chapters of the first booke, and the first of the second do testifie.

Againe our faith was first preached with Crosse and procession. Lib. i. cap. 25. These heresies first raged by throwing downe the Crosse, and altering the procession therewith.

Our first Apostles were monkes. See the first booke, the xxiii. chap. and the third booke the iii. chap. The first preachers of protestants haue ben Apostatas. Luther, Oecolampadius, Bucer, Peter Martyr, Barnes, Barlow and other.

The first impes off our faith, the first scholers off oure Apostles were holy and vertuous me. Reade the xxvj. chap. of the third booke. The broode of protestants in the very first issue hath ben so enormous, that Luther the holy Father thereof confesseth his scholers to be vnder him farre more wicked, then they were before vnder the Pope.

The first preachers of our faith liued Apostolicall in voluntary pouerty, as the history reporteth in the first booke the xxvj. chap. This Apostolicall perfection, protestants bearing the selues for the Apostles of England, neither practise them selues, neither can abide it in other.

As touching the effect and consequences of both religions, our faith builded vp monasteries and churches, as the history reporteth in the first booke the 32. chap. in the third booke, the iij. and xxxiiij. chap. It in the fourth booke the iij. chap. Protestants haue throwen down many, erected none.

By the first Christians off our faith, God was both serued day and night, as in the fourth booke the viij. chap. it is expressely mencioned. Protestants haue abolished al ser vice off God by night, and done to the

36.

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In postilla
magna in
Dom. i.
Ad.

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deuill a most acceptable sacrifice.

43. By the deuotion of the people first embracing our catholike faith much voluntary oblations were made to the church, as in the first booke the xxvij. chap. it appeareth. By the rechelesse religion off protestants due oblations are denied to the church.

44. Princes endued the church with possessions and reuenues, moued with deuotion and feare of God. The loose lewdenes off protestants haue stirred Princes to take from the church possessions so geuen.

45. Last of all our first faith reduced the Scottishmen liuing then in schisme to the vnite of the Catholike church. This late alteration hath removed them from vnite to schisme.

All these differences touching doctrine and ecclesiasticall gouernment, are proued to concurre with the belese and practise of the first vij. C. yeares, in the second part of the Fortresse of our first faith set forth presently with the History.

ET Priuati & Brabatici Regiæ Maiestatis Consilij diplomate cautum est ne quis infra quadriennium proximum Historiam ecclesiasticam gentis Anglorum, Authore Venerabili Beda Presb. & Thoma Stapletono in Anglicum sermonem versam, per omnes Burgundicæ ditionis regiones imprimat aut alibi impressam distrahat aliter quàm eidem Thomæ videbitur, sub pœna in Diplomate constituta. Datum Bruxellæ. 20. & 23. Iunij. 1565.

Subsig.
Bourgeois.
Facuwez.

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He kingdom of heauen is compared in holy scripture (christen Reader) to a marchant aduenturer, whiche seeking and trauailing to finde precious stones, hauing at length founde out one of singular and most excellent value, goeth and selleth al that he hath to bye that one. What this singular and most excellent perle is, whereunto the kingdom of heauen is compared, if we weigh and ponder diligently, we shall finde it to be no other thing, then the Faith in Christe Iesus, whereby the kingdom of heauen is vndoubtedly purchased. This perle is of price so singular, and of value so excellent, that to gett it we sell al that we haue, we renounce the worlde, the fleshe and the diuell with all the pompe thereof, we cleaue onely to this, we profess to lyue and dye in it. This precious pearle off Faith, this singular iewell of true belese, this heauenly treasure off the right knoweledge off God and off his commaundements, as all nations att one tyme receyued nott, God off hys secrett and right iustice sufferring the Nations to walke on their waies, but in feuerall ages, and by feuerall meanes, as and when it pleased God was opened and made manifest, so haue al nations not onely for that, solde all which they had, yelding and submitting them selues only and wholly thereto, but also haue stedfastly and assuredly cleaued vnto it, haue by longe succession preferred it, and enioyed it. If any haue in time vtterly lost this most excellent and rare iewell (as we see, alas, all the Southe and all most all the East part of the worlde hath) the cause thereof hath ben the alteration, and new deuised furbishing of that perle from the former and natural shape thereof, first and formest receiued, Such nations and partes of the worlde as haue in many

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ny ages and do yet kepe and enioy this riche and princely treasure, do therefore yet kepe it and enioye it bicause they continew and remaine in it after such order and maner only, as they receiued it: bicause they kepe it as they founde it, bicause they continue it, as they begonne it. Of the first if we remembre the breaking in of the Wandals in to Afrike about the yeare of our Lorde 400. men soone after infected with the Arrian hæresy, if we call to minde the great rage and tumult of heresies, in the Greke Church, Arrians, Macedonians, Eutychians, Monothelites, and a numbre of such other, if we will truste the reporte and course of Hystories thereof, we shall euidently see, that this inestimable iewell off the Christen faith hath in Afrike and Grece vtterlye ben losse, bicause they departed from the first paterne deliuered vnto them, bicause they altered the faith first receiued amonge them, brefely bicause they yelded to heresies. Of the later if we haue an eye to the vniformite of the Christe faith first receiued in al such countres as yet remaine Christians, with the faith first planted and grafted amonge them, if we looke to Italy, to Fraunce, to Spaine, to the catholike territories of Grece, of Germany, of Suicerland, to the kingdomes of Poole, of Portugall, and of other maine landes in other places off the worlde disperfed, where the precious iewell of this faith is knowen and enioyed, we shall finde that all those countres haue and do therefore yet continew in the same, bicause they varie not from the first faith receiued, bicause they mangle not the iewell geuen vnto them, neither alter the naturall shape thereof, brefely bicause they beleue al one thinge and after one sorte as their first teachers and Apostles beleued and taught them. For why? They haue well remembred the admonitions of S. Paule to the Corinthians conuerted by him to the faith of Christ, when he wrote vnto them and saied, *Vigilate & state in fide.* Watch and stande in the faith, Also to Timothe by him in like maner christened,

1. Cor. 16.

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writing vnto him and saying. *O Timothee depositum custodi, deuitans prophanas vocum nouitates.* O Timothe keape wel that is committed to thy charge, auoiding prophane nouelties of wordes. And again to the Colossians, praising them for the faith receiued, if yet (saith he) *ye continew stedfast and grounded in the faith, if we wauer not from the hope of the gospel, which ye haue heard, which hath ben preached in all the worlde.* Al Christened Catholike countrees haue wel remembred these lessons of the Apostle. And as many as haue remembred and folowed them, haue remained and do yet remaine in the faith of Christ, haue long enioyned and do yet enioye this rare and inestimable iewell compared to the kingdom of heauen. As al other countres haue so done, so haue we englishmen also these many hundred yeres kept and preserued sound and whole the precious perle of right faith and belefe, as longe as we remained stedfast in the faith first plâted and grafted amōg vs, as long as we kept that which was committed vnto vs, as longe as we wauered not from the gospell first receaued and vniuersally preached through all the worlde, as S. Paule willeth vs. But after we beganne to alter and poolish after our owne newe deuises this auncient perle so long kept amonge vs, so vniuersally made of and esteemed, after we forsooke the first paterne off the Christen faith deliuered vnto vs, we haue fallen in to plenty of heresies, from one heresy to an other, from Lutherā to sacramentary, and so forth, we stande also in daunger to fall (as other countres haue done before vs) from a false faith to no faith, from heresy to paganisme.

The which lamentable and dreadfull state to the entent we may by the example of other countres, and by the aduertisement of the Apostle beware and eschew, to the entent we lese not vtterly in time this inestimable treasure off our Christen faith, that we may remembre *vnde exiderimus*, from whence we haue fallen, I haue thought good to put thee in mind, Christen Reader) of this precious iewell of our faith in Christ, what and

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and of what maner it was, when we first receiued it, how and when we came by it, what force and authorite it ought to beare with vs, and last of all how farre and wide it varieth frō the pretended false faith of these wicked daies. As touching the former pointes, what the faith first planted among vs englishmē was, how and when we receiued it, bicause it is a matter historicall, in an History ye shall reade it. As concerning the latter pointes, of what authorite the faith then planted ought to be, and how notoriously the false faith of this time pretended, differeth from the same, bicause it is a matter of doctrine, a matter to be tried by learning, in a treatise by it selfe as farre as our abilitie serueth, it shall be proued and tried. The history which must reporte the faith first planted among vs, shal be no story of our owne deuising, no late compiled matter, where bothe for vncertainte of thinges so longe paste, we might be much to feke, and for the case of controuersies now moued, partialite might iustly be suspected, but it shal be an history written in the fresh remēbraunce of our first Apostles, written aboue 800. yeres past, written of a right lerned and holy Father of Christes church, of a countreman of oures liuing and flourishing shortly after the faith so planted among vs. Of the Author of this History and of the matter thereof we shall presently speake, if we first admonish thee, gentle Reader, that touching the treatise to fortifie this faith, and therefore called, *A Fortresse of the faith first planted among vs englishmen &c.* and concerning al that therein shall be treated, you take the paines to reade the Introduction or first chapter therof. In it you shal see what the whole cōtaineth, what is of you to be looked for and of me to be perfourmed.

Of the
Author
of this
History.

Touching the Author of this History, he was a countremā of oures borne in the Northe countre, by Weimouth not farre frō Dyrhā. He flourished in the yere 730. He was a mā of great learning and vertu, much reuerēced not only at home, but also through out al Christendō, euē in his life, time and much more after

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after his death. Of his rare learning and knowleadg his writings yett extant, are a clere and sufficient testimony. The protestants of Basill haue of late yeares sett forthe his whole workes now extant, in eight tomes contayning four great volumes. In them it appeareth that S. Bede was a man vniuersally sene in all good learning, as well of humanite and philosophie as of diuinite, expert off the tounge, ready in holy scriptures, perfectly conuersant in the olde fathers. He was so great a folower of S. Augustin, the worthyest pillar of the church sence the Apostles time, that his commentaries vpon holy Scriptures bothe of the olde and newe Testament, are almost worde for worde out of S. Augustin. He was so diligent a reader of that lerned Father, that whereas in the wordes of S. Augustin no perpetuall commentary vpon the epistles of S. Paule being extant, and yet that worthy Fathers in diuers places of his lerned workes hauing by occasion touched and expounded euery text of those epistles, *Venerable Bede* for the great profit of his posterite, as a man borne to edifie Christes Church, hath so gathered those scattered places out of the mayne sea off S. Augustins workes, that placing them in order and facion, he made a iust and full commentary vpon all the epistles of S. Paul with S. Augustins owne wordes, noting to the reader all waies the booke and chapter of S. Augustin, from whence he had taken those places. This worke is intituled *Collectanea Bede*. In which worthy worke, we may doubt whom to maruaile more at or commend. S. Augustin which had so ofte in his workes treated of S. Paul, and omitted no one sentēce vnexpounded, or S. Bede which so gathered into a iust commentary the sayinges of S. Augustin, meaning no such thinge. As S. Bede was a great writer, so he was a continuall preacher. His homelies yett extant do testifie, made not only vpon the ghospells and epistles of the Sondaies through out the yeare but also vpon the festiual daies of Saintes. They are to be read in the seuenth tome

Of his
learning.

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of his workes . These homilies of his were so highly esteemed that (as Trithemius reporteth) they were openly read in churches, while he yet lyued , through out our countre . Euen as we reade of holy Ephrem that lerned deacon of Edeffa , that his writings also were openly read in churches , next after holy scripture . After his death they were receiued of other partes of Christendom , Fraunce especially (as Platin noteth) and are to this daye read in principall festes with no lesse authorite and reuerence then the homilies of S. Ambrose , S. Augustin , S. Gregory , and other . Briefely the whole occupation and businesse of this lerned man was , to lerne , to teache and to write , as in his owne wordes placed after the ende of this history he recordeth him selfe . Againe for the more commendation of his lerning , it is to be remebred what lerned scholers he had . Amonge the rest the most famous were (as Polidore specifieth) Rabanus , Alcuinus , Claudius , and Ioannes Scotus , not the scholeman but an other of S. Benets order . These were all famous and lerned writers , as in Trithemius who hath writte their liues the lerned may reade . Alcuinus S. Bedes scholer beinge sent of Offa kinge of the middleenglishmen in embassage to Charlemain the first and most glorious Emperour of the Germans , was for his vertu and lerning retained with the Emperour , and became his scholemaster and instructor in all kinde of good lerning . He taught after at Paris , and perswaded the Emperour Charlemain to erect there an vniuersite : which beginning with that vertuous fountaine S. Bedes scholer and our countre man , we see now to what a great riuer it hath multiplied , and how many lerned men these vij. hundred yeares and vpwarde haue from thence ben deriued . To returne to S. Bede , he had two lerned brothers , *Strabo* , and *Haymo* bothe famous writers and lightes of the church , as in Honorius , Trithemius , Platin , and other ecclesiasticall writers it may be sene . And thus much of his lerning , which who list farder to trie , he may reade his

Lib. de scri.
ecclesiasti.

Hieron. in
Cata. vir.
illust.

In Ioan. 6.

Lib. 5.
Histor.

In Ioan. 6.

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2

his lerned workes , lately sett forth (as I saied) and much commended by the protestants the selues of Basill . For more satisfying the english reader , I will after the preface place his whole life shortly written by Trithemius , with the enumeration of certain of his workes in his time known.

As touching the vertu of holy S. Bede , which properly commendeth an historiographer , and dischargeth him from all surmises and suspicions of false reporting or poeticall fayning , yt may be to any well meaning man a sufficient argument that euen from the age of seuen yeares (as he writeth him selfe) he liued in cloyster and serued allmighty God day and night in religion to the last houre of his life , which was the continuance of lxx. yeares . All which time he so attended to praier , to daily and howrely seruing of God in the church , to priuat meditations , that (as one writeth) if ye consider his life , ye would thinke he had studied nothing , and againe if ye beholde his study , ye would suppose he had spent no time in praier . For his great vertu and modesty he was in his life time called *Venerable Bede* , as Trithemius noteth , of whom also Platina in that sence speaketh , saying . *Beda præter græcæ atque latine linguæ doctrinam quā non mediocriter tenuit , ob religionem etiam atque modestiam Venerabilis cognomentum adeptus est* . Bede was surnamed the *Venerable* for his religion and modesty : beside that he was lerned in the Græke and Latin tounge . Polydore alleaging Bede in the history of oure countre , citeth him with these titles . *Beda homo Anglus , quo nihil castius , nihil melius , nihil verius , & cat.* Bede an english man , then whom none more chaste , none off more vertu , none of more truth , &c . With like commendation and reuerence he is alleaged of his lerned posterite in al ages . In his life time not only at home with his owne countremen for his vertu and learning he was in high estimation , and in greate credit with the Nobilitie of our countre , but also he was abroad with other Christen princes (being but a monke by profes-

Of his
vertu.

In vita
Bede.

In Ioan. 6.

Lib. 1.

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tion) in greate estimation and much reuerenced. Therefore lyke as we reade of S. Antony, S. Hierom, before his tyme, off S. Bernard and other after him, all monkes and religious men, that in their priuat celles they had yet a care of publike quyet, and lyke counsellors of the whole worlde they moued princes to their duty, so of holy S. Bede we reade the same. For thus Platin reporteth of him. *Cum Africa & Hispania à Sarracenis occuparetur, Beda, qui cistlem temporibus fuit, hanc calamitatem literis ad Principes Christiani nominis scriptis, lamentatus est: quod bellum in hostes Dei atque hominum susciperent.* When Afrike and Spayne was taken and helde of the Sarrazens, Bede which lyued in that time, lamented this calamite in letters written to Christen Princes, to the entent that they should make warres against the enemies of God and men. Wherein bothe the vertuous zeale and religions care of common quiet in holy S. Bede appereth, and the authorite also which he hadd abroad with other Christen princes is signified. Vnto whom also a litle before his death in familiar letters he prophecied of the great waste of Europe and the West church, which soone after his death ensued by the Sarazens. For as Afrike by their meanes lost the faith and lacketh it yet, so Spayne off late only recouered the faith againe. Thus much off his learning and vertu. Other especialls of his life, as where he was borne, howe he lyued and dyed, ye maye partly reade in his lyfe written by Thithemius, which we haue translated and placed a part after the preface, partly in his own words folowing after thende of this history.

The Authour of this history being a man of suche learning and vertu, a countreman of oures, one that writeth the history of thinges done at home, done in his lyfe time, or in few yeares before, the memory of them being yet fresh and newe, it shall not nede I trust to perswade the Reader in many words to geue credit vnto him in such thinges as he reporteth. Neither may I

fear

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feare to prefer his authorite before the authorite or report of any man that now liueth. For beside his learning and vertu, it is to be considered that he liued in a quiet time, before these controuerfies which nowe so trouble Christendom, were moued. He is an indifferent reporter. There is no suspicion of partes taking, no preiudice of fauouring either side, no feare of affection or misseudgement to be gathered vpon him. We haue good cause to suspect the reportes of Bale, of Fox, of Beacon and suche other, which are knowen to maintaine a faction and singular opinion lately spronge vp, who reporte thinges passed many hundred yeares before their daies. No such suspicion can be made of S. Bede, who lyued aboue eight hundred yeares past, and reporteth the planting of Christen religion among vs englishmen, partly by that which he sawe him selfe, partly by the reporte of such who either liued at the first coming in of Christendom to our countre them selues, or were scholers to such. Who also was no maintainer of any secte or faction, but liued and died in the knowen common faith of Christendom, which then was, and is now but one.

In this history therefore vewe and consider the coming in of Christen faith in to oure countre, the heauenly tydings brought to our Lande, the course, encrease, and multiplying thereof. The vertuous behauiour of oure forefathers the firste Christen englishmen. Peruse and marke the faith which they beleued, the hope wherein they continued, the charite whe. by they wrought. Their faith taught them to submit them selues to one supreme head in Christes church the Apostolike Pope of Rome, Peters succellour, to whom holy Scripture telleth vs the kayes of the kingdome of heauen were geuen. Their faith taught them all such thinges as are now by protestants denied, as for the more part we haue out of the history gathered by a numbre of differēces, placed in the second part of the Fortreife. Their hope and charite so wrought, that our dere countre of

Why the Author of this history is to be credited.

Of the matter of the history.

vall 16.

England hath ben more enriched with places erected to Gods honour, and to the fre maintenaunce of good lerning, then any one countre in all Christendome beside. Gather honny lyke bees oute of this comfortable history of oure countre, not venom like spiders. Reade it with charitable simplicitie, not with suspicious curiosite, with vertuous charite, not with wicked malice. As for example. The facte of Saint Gregory described in the seconde booke the first chapter of this history reporting how that holy man seing in Rome certain of our countremen sette to be solde in the market, moued with their outward beauty, beganne to pitie and lament their inward foule infidelite, holy S. Bede writeth diligently as an argument of his greate good zeale and tendering of Christes religion, and construeth it to the beste, as no honest Reader can other wyse do. But bawdy Bale according to the cleanes of his spirit and holy ghospell, like a venomous spider being filthy and vncleane himselfe sucketh out a poisoned sence and meaning, charging that holy mā with a most outrageous vice and not to be named. So like an other Nero (who liuing in lewde lechery would not be perswaded that any was honest,) this olde ribauld, as in other stories he practised, maketh this history also, ministring no vnhonest suspicion at al, nor geuing any colour of vncleane surmising, to serue his filthy appetit and bestly humour. It will better become the godly reader, and Christen hart to interpret al to the best. For in dede, none can think euill of other, which is not euill him selfe. *Charite*, saith S. Paule, *thinketh no euill, reioyseth not of iniquite, but is delighted in verite*. Such charite if it had ben in Bale and his fellow protestants, we should not now haue had so many lewde lies and malicious surmises vpon the liues of holy men, as are to be sene in the workes of Bale, Fox, and other.

In this history it shal be no losse time to peruse the lerned, vertuous, and zelous epistles of certain Popes of Rome after
S. Gre-

S. Gregory, as of Bonifacius, Honorius, Vitalianus, and other to the kinges of our countre as wel for the encreasing of Christen faith, as for the extirping of Pelagians heresy, for the due obseruation of Easter, which al Christendom hetherto kepeth, and other like matters. While ye peruse this, ye may remembre the lewdelies and slaunderous reproches of protestants daily preaching and writing that after S. Gregory al faith was lost, Gods honour was trode vnder foote, all right religion was ouerturned and that by the Popes them selues. Better to bestowe idle houres in such vertuous lessons as this History geueth, and more charitable to note the godly writings of the Popes here also comprised, then to prie out with bawdy Bale the euill liues of our superiours. Who were they as badde as the Pharisees or worse, yett they are to be obeyed by the commaundement of our Sauour in such thinges as they saie, though not to be folowed in their doinges. Truly monasteries beinge now throwen downe, no examples of vertu and perfection appering in such as now preache and teach, all remembraunce of Christen deuotion would be forgotten, if the helpe of stories were not.

As touching the manifold miracles mencioned in this history, note the person that reporteth them, and the time they were done in, to witt, in the primitiue church of the english nation. At the planting of a faith miracles are wrought of God by the handes of his faithful for more euidence thereof. Good life in such as newly receiue the faith is more seruent. Visions and working of miracles accompanie those as liue in such feruent goodnesse and perfection. We haue therefore rather more cause to lament the corrupt state of our time, and the kaye colde deuotion of this age, then to miscredit the perfect behauiour of our primitiue church, and the miracles wrought therein. *Opera dei reuelare & confiteri gloriosum est*. It is an honourable thinge to reuele and confesse the workes of God, saith the

Of the
miracles,
reported
in this
History.

Tobi. 12.

An-

Sueton in
Nerone.

a. Cor. 13.

THE PREFACE

Angel to Tobias in holy scripture. Such therefore as wil thinke the miracles of this history here reported either vncredible, either vnprofitable and such as might haue ben left out, truly either they must denie the author, or enuie at Gods honour. Such as denie the author we wil not force the to beleue him. We make it not a matter of such necessite or importauuce. Yet this I thinke I may be bold to require them that they beleue as farre S. Bede, as they do the Actes and monuments of Fox, the storie of Bale, and such other. I thinke it no sinne to matche Venerable Bede with any of them in any respect either off learning, honesty or trueth. It may rather sauour of sinne or at least off wronge iudgement, and great partialite to beleue Bale and discredit Bede: the one being notoriously bent to one side, the other without al suspicio off fauouring any side: the one a late knowne naughty man, the other a confessed holy man of al the Latin church. Last of al the one thought lerned only off a few, the other accompted for excellently lerned euen of the protestants them selues, namely thole of Basil, who haue most diligently and with much commendation published his workes. But I may seme to do iniury to that holy man, to cōpare him with any of our daies, glory he neuer so much of the spirit or off the ghospell. To returne therefore to the matter no indifferent Reader hath any cause to discredit the miracles reported in this History, if he will haue an eie to the person that writeth, and to the time in which they were wrought. Nay rather it is no small argument for the confirmation of our Catholike faith, planted amonge vs englishmen, that at the planting thereof such miracles were wrought. Of this argument in the second part of the Fortresse we haue treated more at large. To that place I referre the Reader.

Cap. 3.
That the
History
ought
not to be
meane
of fauour
lous.

If otherwise the History for the often miracles here reported, seme to any man vaine, fabulous, or vncredible, him earnestly I require diligently to pondre and beare away that which

TO THE READER.

5

which foloweth: First generally in an ecclesiasticall history, in a history writen off the Church, in the Historicall narration of matters pertaining to God, to faith, and to religion, it hath euer so fallen out in all Christen writers, that of miracles much and often mencion hath ben made. Who so peruseth the ecclesiasticall histories of Eusebius Pamphilus and of Ruffinus, the tripartit history of Socrates, Sozomenus and Theodoret, the history of Euagrius and Nicephorus, he shall finde in them straunge and miraculous matters in the liues of holy mē reported. For example of such, Eusebius reporteth of Narcissus a holy man that light lacking in the church all the oyle of the lampes being spent, he made by praierwell water to serue in stede of oyle, and the lampe light to burne by that. Also of the same man he writeth that whereas three men had periured them selues in an accusation against him, eche one wishing to him selfe diuerse plagues and vengeance from God if their accusation was false, eche one had soone after the plague that he wished falling vpon him euidently and miraculously. The same writer reporteth of an herbe growing before an image of our Sauour in Cæsarea of Phœnicia, where also an other image standeth of the woman cured by Christ of the bluddy fluxe, which herbe after that by groweth it toucheth the brasen hemme of the Images garment, it cureth diseases of all sorte. Ruffinus in like maner in his ecclesiasticall history reporteth miraculous things of Spiridion the holy bishop of Tremithunt in Cypres, as that when certain theues would haue stolen of his shepe, and came to the folde in the night time for that purpose, he found them in the morning fast bounde without any man to binde them. Who finding the in such case in the morning, and vnderstanding the cause thereof, *absoluit sermone, quos meritis vinxerat.* He loosed them by his worde, which before had bound them by his merites, saith the History. Againe whereas a certaine frende of his had left with his daughter Irenee by name, a certain

Li. 6. ca. 9

Li. 7. ca. 18

Lib. 1. ca. 5.

B

pleadg

pleadg, and the maide minding to kepe it sure hyding it vnder the earth, and dying shortly after, without telling the Father any thing thereof, the party came soone after to require the pleadg, Spiridion the holy bishop not being able otherwise to finde it about his house, and seing the poore man greuously lamēting the losse thereof, went hastily to the graue where the maide lay, and called her by her name. Who straighr answering him: he asked her where she had laied the pleadg of such a man, which the maide forthwith told him, and he therupō founde it, and restored it to the party. Thus much and more reporteth the ecclesiastical history of Ruffinus written about the yere of our Lorde 400. If I would stand vpon the recitall of other miracles in that history reported done at the Crosse of Christ founde out by Helena, done by a captiue Christian woman in Iberia, done by the scholers of S. Antony the eremite, Isidorus, Moyse, and other: If I should likewise make a particular recitall of the miracles mencioned in the tripartit History wrought by the Crosse of Constantin, of the visions of Amos and Antony the eremites, also of Piammon the monk, of the miraculous cures and prophecies by Ioannes a monke also, of the visions and miraculous cures wrought at Cōstantinople in the Catholike oratory of Gregory Nazianzen, if I should againe touche the miracles wrought by Symeones that famous Anchoret, and of a number of other out of the History of Euagrius and Theodoret, I should passe the bondes and measure of a preface. It shall be sufficiēt generally (as I saied) to note that al ecclesiasticall Histories (such as this History of Venerable Bede is) do alwaies by occasion intermingle miracles in the liues of holy men and lightes of Christes church.

Yea this kinde of write hath bē thought so profitable and necessary for the church of Christ, for cōfirmation of the faith, for exāple of good life, for the glory of God, that the best and most lerned writers in Christes church haue occupied their studies

dies therein. Athanasius wrote the life of S. Antony the Abbate: and so much commendeth the knowleadg thereof, that in the preface he saith: *Perse Eāest ad virtutem via Antonium scire quid fuerit.* It is a perfect waie to vertu, to know what a man Antony was: Gregory bishop of Nissa, brother to S. Basill, wrote the liues of holy Ephrem, and Theodorus the Martyr. S. Hierom wrote the liues of Paulus, Hilarion, and Antony monkes. S. Ambrose wrote the liues of S. Agnes, S. Thecla, S. Soter, and Pelagia, all Martyrs and virgins of Christes church. Eusebius Emislenus wrote the liues of Genesius, Epiphodius, Alexander Martyrs of Christes church also. Prudentius wrote in verse the liues and miracles of many Saints. Theodoret that lerned bishop of Cyrha wrote a great book of Saints liues, intituled *Philothens*, whereof he maketh oftē mention in his ecclesiastical history. Seuerus Sulpitius an eloquent writer of more then twelue hundred yeares paste, wrote the miraculous life off Saint Martine. Saint Augustine in his bookes *De ciui Dei*, among other arguments and tokens of the Christen faith reckoneth vp in a sette chapter sondry miracles wrought at the tombes and relikes of holy Martyrs, especially of S. Steuen. Brefely, if we will haue an eye to holy scripture it selfe, we finde in the foure euangelistes beside the heauenly doctrine, beside the tydings of our saluation, beside the mysteries of oure redemption, the miracles also wrought by our Sauour moste diligently expresse, and of the three which first wrote particularly repeted: we finde in in the Actes of the Apostles, many miraculous cures, and expulsions of wicked spirits wrought by the Apostles. In the bookes of the kinges likewise manifolde miracles and thinges (otherwise vncredibie) are reported to be done by Elias and Heliseus the prophets. To conclude therefore, this present history of Venerable Bede, this history of the church of England (our dere countre) containing in it beside the historical narratiō of the coming in of vs englishmen into

Li. 1. c. 8.
10. lib. 2.
cap. 8.

Hist. tri-
part. li. 1. c.
5. 10. &
11. lib. 7.
cap. 5.
Sozom. lib.
6. ca. 29.

Lib. 7. c. 5.
et. 22.

Li. 4. et in
Philothens.

The most
lerned
fathers of
the first
v. C. yeres
haue writ-
ten Saints
liues.

Tom. 3.

Li. 1. & 3.
de virg.
Item in ex-
hortat ad
virgines.

In hom.
fo. 126.

Li. 1. ca. 7.

Li. 2. c. 30.

Li. 4. c. 25.

& 27.

Li. 22. c. 8.

this lande, and of attaining to the faith off Christ in the same manifold miracles, and particular liues of holy men, as of saint Augustin, Paulinus, Mellitus and other our first Apostles, off lerned Theodoret and Wilfrid, of the holy bishops Aidan of Scotland, S. Cutbert, S. Iohn of Beuerlake, S. Chadde, S. Erkenwald of England, of S. Oswald, of S. Audery and diuers other religious virgins, in the very springe and first frutes of our Christen faith, ought not to any Christen man seme a vaine, fabulous, or incredible narration, more then the histories of other Saintes liues no lesse miraculous and different from the common trade of men (especially in the lewde loose liberty of this wicked time) than are the liues and doinges mentioned in this history, ought to seme: being yet written of the most lerned fathers in Christes church aboue named, and in the purest time of Christianite, by the aduersaries owne confession, to witt: all within the compasse off the first v. c. yeares. And as Theodoret in the preface of his *Philothheus* warneth the Christen Readers not to discredit any thinge by him to be mentioned in that history of saintes liues, so will I with his wordes, warne the studious Reader hereof, such as esteeme the iudgement of the holy and lerned Fathers. Theodoret saith, and I in the name of Venerable Bede saie the same. *Eos qui in huius historiae lectionem inciderint, oro atque obsecro. &c.* Those whiche shall happen to reade this history (saith Theodoret) I praye and beleche that if they finde any thing written, which passeth their power, they do yet beleue it, not measuring the vertu and power of holy men, with their owne vertu or power. For God geueth giftes of the holy Ghoste to the godly, and more excellent to such as excell in godlynes. And this I speake to them which are not acquainted with the secret works of God. For suche as haue wel serched and tried the secrets of the holy Ghost, they knowe and feelee his bountifulnes, and do wel vnderstand what God among men worketh by me, when by the mighty

In preface.
ad Philo-
theum.
An admonition out
of Theodoret touching
miracles.

mighty power of miracles he draweth the vnbeleuers to the knowleadg of him. Truly whosoever will sticke to credit such thinges as we shal report, no doubt but he will also sticke and stagger, to beleue the miraculous workes of Moyse, of Iosue, of Elias and of Elizeus. Yea the miraculous workes of the Apostles, he will accompt for very fables. Otherwise, if he will beleue those other thinges to be al true, why will he mistrust these for false? For the same grace of god which wrought in the other, hath also wrought in these holy men all such thinges as they did. For this grace being continual and euer running, tending alwaies such as make them selues worthy thereof, by suche men, as by certain riuers, kepeth her mayne course, and floweth most plentifully. Thus farre Theodoret. For in dede, as S. Augustin saith serching out the reason how we that liue are visited of holy men departed this worlde, *Alij sunt humanarum limites rerum, alia diuinarum signa virtutum, alia sunt quæ naturaliter, alia mirabiliter fiunt, quamuis & naturæ Deus assit ut sit, & miraculis natura non desit.* The bondes of mans abilite, and the signes off Gods power be diuerse. Some thinges are done naturally, some miraculously: though yet bothe God helpeth nature, and nature concurrerth in miracles. And therefore S. Augustin though (being yet so excellently lerned) he could by no reason finde out how holy men departed this worlde miraculously worke here on earth (as in the same place he expressely confesseth) yet he reporting how that Iohn that holy Monke appeared in a vision by night to a godly woman feruently desiring to see and talke with him, and how he heard it by the mouth of one which lerned it of the party her selfe, and of her husband, he saith, *Qui hoc ab eis comperit, retulit mihi vir gravis, & nobilis, & dignissimus, credidi.* One which vnderstode this of the parties them selues, reported it vnto me, a sober man a worshipful, and worthy of credit, I beleued him. But (saith S. Augustin in the wordes immediatly folowing) if I had se-

An other
out of S.
Augustin.
Lib. de ci-
ra pro mor-
tuis gerenda
cap. 16.

cap. 17.

ne that holy Monke my selfe, bicause, as they saie, he was both very gentle to be asked, and very wise to make answer, I would haue asked of him (touching this matter) whether he him selfe came to that woman in his sleape, that is, his goste in the shape of his body, as we also do dreame in our bodies, or whether he him selfe being otherwise occupied, or if he sleapt, dreaming some other thinge, such a vision yet of him appeared to the woman in her dreame, either by an Angel, or by some other meanes, and that by the spirit of prophecy he foreknew all this, and therefore promised before to her husbande that he would see her. For if he hym selfe was present to the woman in her dreame, truly that was done by miraculous grace not by nature, by the ghiste off God, not by his owne power. But if he being otherwise occupied, or sleaping hym selfe, and occupied with other phantasies, yet the woman sawe hym in her sleape, truly then it semeth not much vnlike to that we reade in the Actes of the Apostles, where our Sauour speaketh to Ananias of Saul, and telleth him, that Saule did see Ananias coming toward him, Ananias him selfe not knowing any thing thereof. Which so euer of all these that man of God should answer vnto me, I would farder yet aske him touching the Martyrs, whether they them selues be present in visions, or by some other meanes do appeare to such as see the in what forme they list, and specially whē the deuils in mēs bodies cōfesse that they are tormented of them, and desire them to spare them, or whether all these thinges be done at the will of God by the Angelicall powres for the honour and commendation of Saints, and for the profit of men, the martyrs them selues being in the meane, in most perfect quiett, occupied with more excellent fights feuerally from vs and praying so for vs. For at Millain also at the tounes of the holy Martyrs Protasius and Geruasius, the deuills naming them, as also other departed men, confessed also bishop An. brose then liuing, and cried vpon him to spare them,

118.9.

the

the bishop then being otherwise occupied, and not knowing at all thereof. Last of al whether these thinges be some times done by the very presence of the Martyrs, sometime by the ministry of Angels, and then whether it may be discerned of vs, and by what tokens we may discern it, or whether none els can discern it, but such as hath that gift by the Spirit of God diuiding peculiarly to euery one as he willeth. Al these thinges, I thinke, this Iohn would discusse and declare vnto me: that either at his teaching I might lerne and knowe such thinges to be true and certain, or els I might beleue without knowledge, he teaching yet such thinges as he knew. But if perhaps he would answere to all these my doubttes out of holy scripture, and saie vnto me. Seke not such thinges as passe your capacite, nor serche not after that which excelleth your abilitie, but what our Lorde hath cōmaunded you, thinke vpon those thinges allwaies, I should gladly take this answer also. *Non enim paruus est fructus, si aliqua* Eccles. 3.
obscura & incerta quæ comprehendere non valemus, clarum certumque sit nobis non esse querenda, & quod vnusquisque vult discere, putans prodesse si sciat, discat non obesse si nesciat. For it is no small profit, if in such darke and doubtfull matters as by reason we can not finde, yet we may clerely and euidently see that such thinges are not by reason to be founde. And that euery one desirous to knowe, thinking such knowledge might profit him, may lerne it is nedelesse to knowe, which he can not possibly knowe. Thus farre S. Augustin in that place, beleuing the miraculous operations of holy Martyrs, and visions of holy men, though he could not attaine to the reason of either other. In like maner he beleueth that S. Felix the holy Confessor off Nola, when that cyte was greuously assieged, *non solis beneficiorum effectibus, verum etiam ipsi hominum aspectibus apparuisse,* Lib. eodem Cap. 16.
not only by miraculous workes and present succour, but by euident vision and common sight appeared vnto men. Such visions such miracles holy and lerned men sticke not to beleue, though

though the reason thereof they perce not vnto. And euen so such holy and miraculous examples as abund in this History, though they can not perhaps sinke in to the hartes of protestants, whose faith is limited by reason, and builded vpon worldly witt, yet

2. Cor. 13. Catholikes which haue lerned of S. Paule to *subdue their vnderstanding to the obedience of faith*, and whose faith is guided by Cha-

1. Cor. 13. *rite which beleueth all things*, as the Apostle also teacheth, can

Hereikes will not beleue miracles. easily beleue the report of so holy and lerned a man, as *Venerable Bede* in all Christendom hath these many hundred yeares ben

accompted. Let protestants folowe the Arrians, which when a blinde man was restored to sight at the toumes of S. Geruasius

Confess. lib. and Protasius at Millain S. Ambrose then being bishop, and S. Augustin not yet christened being then present also, saied yet

Serm. 91. (as S. Ambrose writeth of them) *Non sunt isti martyres, nec torquere diabolus possunt, nec aliquem liberare*. These are no Martyrs, they can not torment the deuill, they can not helpe men.

And againe. *Ariani dicunt. Non sunt demonum vera tormenta, sed ficta & composita ludibria*. The Arrians do saie. These are not true torments of the deuills, but fayned and imagined illusions.

Let protestants folow their forefathers, olde cursed heretikes, let them scoffe at the miracles done at the toume of S. Alban that holy Martyr, and of S. Cuthbert that holy Confessour. We will with Theodoret, with S. Augustin and with S. Ambrose beleue such vertu and miraculous power of holy Martyrs and Confessours mentioned by *Venerable Bede*, as they beleued the report of good men, before them.

For the farder contentation of the Reader in this pointe, beside all whiche hath ben saied, we shall in the history it selfe, when straunge and vncredible miracles and visions shal occurre, note in the margin other lyke examples auouched by the most approued writers of the primitiue church. To make an ende, if all this suffiseth not to defende this history from the cauilles of protestants, bicause of the miracles here reported,

ted, then let them shewe a reason why the Actes and Monuments of M. Fox, deserue not the lyke. Are there not also in that dongheli heaped a number of miserable miracles to sette forth the glory of their stinking Martyrs? I report me to the leaues of that booke, pagi. 85. 183. 208. 251. 339. 416. 433. 442. 443. 444. 520. 645. 668. 878. 881. 1040. 1355. 1670. 1677. In al which places miracles such as they be, are to be found. And to speake somewhat particularly, he that in this history will discredit such miracles as S. Bede reporteth vpon report of one brother or sister, let him geue a reason why he beleueth the tale of Elyzabeth Lawnsen and Symon Harlston. Who mistrusteth miracles reported vpon coniecture, let him confidre the miracle tolde of Tindall. If it seme incredible that the bodyes of dead men may remaine vncorrupted and sounde, why is it tolde for a miracle that the hart off Zwinglius was found whole in the ashes, all the rest of the body being burned vp? If visions appearing to some, not to al that are present seme fabulous, let it be a fable (as in dede it is, being thereof eye witness my selfe) that he telleth of Latimers hart bloud, when he suffred in Oxford. If the Crosse of saint Oswalde seme a superstitious tale, how much more fonde and fabulous is the tale of one that suffred at Bramford, with a great white crosse, appearing in his brest? Thus if we may compare truth with fallhood, light with darknes, true miracles with light tales, we see as much vncredibilite, if we looke to reason, as great vanite in respect of the matter it self, in the one as in the other. But how farre more credit this auncient history of Venerable Bede deserueth then the liying libels of vpstert sectaries, it shal (as I haue already saied) easely appeare, if we consider but the Authour of this history, and the time that he wrote in. Whereof we haue spoken at large before. One thing remaineth, which being saied, I shall haue finished. Concerning the proper names of places, as of cyties and monasteries mentioned in the history, we haue many tymes kept the latin or rather

Protestants
pretende
miracles.

pag. 1677.

pag. 520.

pag. 444.

pag. 355.

pag. 1670.

THE PREFACE TO THE READER.

Saxon names: where Polydore and other instructions coude not helpe vs to call them by their present names they now beare. Wherein we desire the gentle Reader the rather to beare with vs, considering that this translation being penned on this side of the seas, we coude not being out of the countre, haue such speciall intelligence of eche shere and Countie as to that purpose was requisit, and as we might perhaps easely hadd, yff we had ben at home, and trauailed the countre our selues. Notwithstanding as touching the sheres, principall cytes, and diuers monasteries, by the helpe of Polidore we haue termed them, as they are now called. Whereby the whole course of the history shall be euery where perspicuous and euident, though some certaine small monasteries and villages remaine vnknown. How so euer it be, the principall intente bothe of *Venerable Bede* and of vs being the honour of God, the publishing off our first Christen faith, the course and proceeding thereof, we haue chosen rather to sett forth the history in some part barbarous the to conceale fro our dere countre (in these necessary times of instruction) the precious treasure of our Christe belese, wherein we were first baptised, and haue so many hundred yeres in such quiet and felicity continued. Trusting verely in almighty God that the perusing hereof, with the Fortresse and defence of our faith, presently also set forth, may staie the conscience of some from daungerous deceites of this later religion so directly and in so many pointes repugning the other. Which if it may please the goodnesse of God to worke in the hart of any one of my dere countremen, I shall thinke all my labour happely bestowed, and my simple paines abundantly rewarded. In the meane we haue declared our good wil, and done in part our duty. VVhiche with all that is amisse, if any thinge so be, I beseeche euery gentle Reader to accept in good part. Fare well. At Louain. The 12. of Iune. 1565.

Thomas Stapleton.

THE

THE LIFE OF S. BEDE: WRITTEN BY TRITHEMIVS.

BEde a monke and priest of the monastery of S. Peter and Paul, of S. Benets order in England, a man in holy scripture much conuersant and very well lerned. In other good lerning of great knowleadg. As in philosophie, Astronomie, Algorithm and Poetry. Skilful of the greke tounge: of an excellent witt. His tounge and stile not curious, but pleasant and semely. He wrote many volumes in the which his witt and lerning is tried. This man at the age of seuen yeres, was by his frendes committed to Benedictus, and after to Ceolfridus the Abbat of the forsaid monastery, at * Murmouth, to be brought vp and instructed. From the which age continuing all daies of his life in that monastery, he bestowed all diligence in the study of holy scripture. And obseruing with all the rule of his order, singing daily gods seruice in the church, in the rest he delighted allwaies, to lerne, to teache, or to write. In the nintenth yere of his age he was ordred deacon. In the xxx. yere he was made priest. Bothe which orders he receiued at the handes of the holy Bilhop Iohn of Beuerlake, by the comaundment of Ceolfrid his Abbat. Fro which time of his pristhood, vntel the ende of his life he wrote the workes here folowing.

*At VV^emouth at the riuer VVere whiche runneth by Dyrtham.

<i>In Genesim vsque ad Isaac.</i>	lib. 4.	<i>De edificatione templi.</i>	lib. 2.
<i>In Exodum.</i>	lib. 1.	<i>In principium Regum.</i>	lib. 3.
<i>De tabernaculo & vasiseius.</i>	lib. 3.	<i>In Iosue.</i>	lib. 1.
<i>In Numeros.</i>	lib. 1.	<i>In Prouerbia Salomonis.</i>	lib. 3.
<i>In Leviticum.</i>	lib. 1.	<i>In Paralipomenon.</i>	lib. 2.
<i>In Regum. 3. quest.</i>	lib. 1.	<i>In Ecclesiastem.</i>	lib. 1.
<i>In Deuteronomium.</i>	lib. 1.	<i>In Cantica Canticorum.</i>	lib. 6.
<i>In Iudicum.</i>	lib. 1.	<i>In Esdras & Neemi. m.</i>	lib. 3.

C 2

In To

<i>In Tobiam.</i>	<i>lib.1. Martyrologium.</i>	<i>lib.1.</i>
<i>In Ezaiam prophetam.</i>	<i>lib.2. De passione Sancti Felicis.</i>	<i>lib.1.</i>
<i>In Ezechielem.</i>	<i>lib.1. Aliud minus volumen.</i>	<i>lib.2.</i>
<i>In Hieremiam.</i>	<i>lib.2. De Locis sanctis.</i>	<i>lib.1.</i>
<i>In Danielem.</i>	<i>lib.1. Vitam S. Alberti episcopi.</i>	<i>lib.2.</i>
<i>In xij. prophetas minores.</i>	<i>lib.12. Scintillarū ex sententijs patrū.</i>	<i>lib.1.</i>
<i>In epistolas Pauli.</i>	<i>lib.14. Epigrammata hero.</i>	<i>lib.1.</i>
<i>In epistolas Canonicas.</i>	<i>lib.7. Hymnorum diuerso carmine.</i>	<i>lib.1.</i>
<i>In Euangelium Marci.</i>	<i>lib.4. Distinctiones in Hieremiam.</i>	<i>lib.1.</i>
<i>In Apocalypsim.</i>	<i>lib.3. Lectiones noui Testam.</i>	<i>lib.1.</i>
<i>In actus Apostolorum.</i>	<i>lib.2. Lectiones in vetus Testam.</i>	<i>lib.1.</i>
<i>In Euangelium Lucae.</i>	<i>lib.6. De Christo & Ecclesia.</i>	<i>lib.2.</i>
<i>Gesta Anglorum.</i>	<i>lib.5. Distinctiones in Iob.</i>	<i>lib.1.</i>
<i>Flores B. Gregorij in Cātica.</i>	<i>lib.2. Epistolarum ad diuersos.</i>	<i>lib.1.</i>
<i>Homilias euangeliorum.</i>	<i>lib.2. De cantico Abacuc.</i>	<i>lib.1.</i>
<i>Chronicam sui cœnobij.</i>	<i>lib.2. De orthographia.</i>	<i>lib.1.</i>
<i>Gesta diuersorum sanctorū.</i>	<i>lib.1. De arte metrica.</i>	<i>lib.1.</i>
<i>De temporibus & natura rerū.</i>	<i>lib.1. De schematibus.</i>	<i>lib.1.</i>

He wrote also many other thinges, which are not come to my knowledge. This mans workes were of such authorite, euen while he yet liued, and wrote allwaies newe, that they were openly read in Churches, by the appointment of the byshops of England. And bicause that, his homelies then read in the church, bearing the name of the Author, as the maner is, were intituled *The homelies of the venerable priest Bede*, not being able to call him with a more honourable name while he yet liued, the same title hath remained euen to this daye. Whereby he is rather called *Venerable Bede* then *S. Bede*. For it was not lawfull to call any a Saint yet liuing. Some do faine other causes why he should be surnamed *Venerable*. As that being blind, he preached to stones, and of an epitaphe written by an Angel. But these men are deceiued, For neither *Bede* was blinde, neither

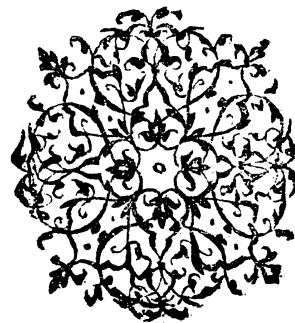
ther it is knowen that any such epitaphe was written vpon his sepulchre. And truly, were it not to auoide prolixite, I could easily confute these folies. He departed this worlde vnder Leo the Emperour. In the yere of our Lorde 732. In the yere of his age 72. the last daie of Maie. Indictione. 15.

BEDE TO THE READER.

All vnto whom this storie of our nation shall come, either hearing it or reading it, I humbly beseeche, that for my infirmities as well of body as of minde, they wil be intercessours before the heauenly clemencie. And that euery one in his countre will so awnswere my labour with mutuall charite, that whereas I haue noted in euery prouince, shere, or countie, and in the most notable places thereof, such thinges as I thought worth the remembraunce, and pleasaunt to the inhabitants of eche one, that I may for al reward haue the helpe of their godly prayers.

FARE WELL.

C 3



TO THE RIGHT HO-
NORABLE KING CEOLVL-
PHE BEDA THE SERAUNT
of Christe and Priest.



HE History of thinges don in the church of the Englishe nation which of late I had set fourth, I did both first very gladly send your grace desiring then to haue a sight and proufe therof, and now againe do send it you, to the entent you may both copping it out, and more fully at your leasure consider it. I can not but highly commend this yower zeale and good desyre you haue not only to geue good eare to the holy scriptures, but also to know of things both don and spokē by worthy men before your time, and specially of our owne country. For whither an history containeth good thinges don by good men, the wise hearer is therby prouoked to wel doing: ether reporteth euill thinges don by euill men, the vertuous and wel disposed reader neuerthelesse is moued therby both to flye that is euill and noisom to his soule, and embrace the thinge he knoweth to be good and acceptable vnto God. Which thing you wisely pondering, desire to haue the sayd history published both to the instruction of your selfe, and also to the edifieng of such other whom God hath committed vnto your gouernance. And to thentent I may put both your grace and all other that shall heare or reade it, out of all doubt of the verite of the sayd History, I will briefly shew you what authours I haue chiefly folowed in the making therof. The chiefeest authour and aider I had in compiling this worke, was the right reuerent abbat *Albinus*, a mā of great learning, which being brought vp in the church of Canterbury vnder *Theodorus* Archebishop of blessed memory, and *Adrianus* abbat, both mē of great worship and

12
and learning, hath procured and sent vnto me al such thinges as wer don by Saint Gregory the Popes disciples, ether in the prouince of kēt, ether other places adioyning and bordering vpon the same. Which thinges the said Abbate hath learned partly by writings partly also by tradition of elders, and such thinges as he hath in such sorte learned, he hath sent vnto me by the handes of *Nothelmus* priest of the church of Londō, to be receiued ether in writting ether by mouth and relatiō of the said *Nothelmus*. Which also going after vnto Rome was permitted by Gregorie bishop, which is now head of that church, to search the closettes of the said holy church of Rome, where he founde out certaine epistles of saint Gregory and other bishops there, and at his returne hath deliuered vnto vs the sayd epistles to be put in to our history with the counsell and aduise of the reuerent father *Albine* aboue mencioned. So that from the beginning of this booke vnto the time that the countrey of England receiued the faith of Christe, we learned such thinges as we bring, gathered out of the workes of such as had wrote thereof before our time. And from thence vnto this present such thinges as hath ben don in the church and diocese of Canterbury by the disciples of Saint Gregory or their successors, or vnder what kinge they haue ben done, we haue knowen by the industrie of the sayd Abbate Albine, at the reporte of *Nothelmus*, who also hath brought me in sum parte of knowledge of such thinges as wer don in the prouinces of the ^a east and ^b west saxons, and also of the ^c east english and of the Northūbers that is to wit, by what bishops preaching, and vnder what king ech of the said prouinces wer conuerted vnto the faith of Christ. And to be shorte, by the exhortation of the sayd Albine, I was chiefly prouoked and enboldened to set vpō this enterprise. Daniel also the most reuerent bishop of the west saxons, which is yet a liue, hath instructed me in certaine pointes of the ecclesiastical history both of his prouince of the ^d South Saxōs, and of the

a. Essex.
b. Salis-
bury.
Exceter
Velles.
c. Suf-
folck,
Norfolck
and Cam-
bridghe
re.
North-
humbers
are called
in this
history al
that dwell
the

THE FIRST BOOKE

OF THE HISTORY OF THE

church of Englande.

Of the situation of Britanny and Ireland, and of the people which inhabited there of owld time.

The 1. Chapter.



Britany an Iland of the Oceane, which of owld time was called Albion, doth stande betwext the north and the west, right ouer against Germany, Fraunce, and Spayne, iij of the greatest countries of Europe. Which being eight hundred myles longe Northward, is but ij hundred myles broade, excepte yow reckon the cabes or poyntes of the mountaynes which runneth owt a long far into the sea, whereby the Iland is in cumpasse * *forty and eight times lxxxv myles*. Of the south side it hath Flaunders, the first haven towne wherof to arrive at for a man comyng owt of England is called *Ruthubi*, the haven whereof is now corruptely called * *Reptacester* 50 myles of from Calles, or as some write 60. myles. On the back syde of it where it lyeth open vnto the mayne Oceane, it hath the Iles called *Orcades*. It is an Iland very barfull of corne, frute and pasture. In sum places it beareth vines, it hath plentiful of fowles of diuerse sortes, both by sea and by land, of sprynges also and riuers full of fysh but specially of lampriles and eles. Ther be many times also take porposes, Dolphyns and whales, beside many kynde of shellfishes, among other of muskles, in whom be founde perles of all coulours as red, purple, crymson, but specially white: ther is also great store of cockles, whereof is made the dye of crymson, whose rudd will be appalled nether with heate of sonne nether with wette of wether, but the oulder it is, the more bright and beutifull glasse it casteth. It hath also sprynges fitt to make

* That is 1800. miles.
* This haven is now lesse by their corruption of the sea.

the Ile of Wite. Now in what sort the prouince of Mercia, receiued the faith which they knew not before, and the prouince of the easte Saxons recovered the faith which they had lost before, both by the ministry of Ceddi and Ceadda priests of great deuotion, and how thei. saied fathers both liued and died, we haue diligently lerned of the brothers of the monastery of *Lastinge* by them erected. Again of things don appertaining to the church in the prouince of the easte english we haue found out partly by monuments of writting and traditions of the foreliuers, and partly, by the information of the reuerend Abbot *Esim*. As for such things as wer don in the territory of *Lindisig* (that is holy Ilond) touching the furtherance of the faith of Christ, and what priests there succeded from time to time, we haue learned ether by the writings of the reuerent bishop *Cynebertus*, ether by the liuely voice of other men of good credit. The history of the prouince of the Northumbers from the time they receiued the faith of Christ vnto this present, we haue gotten not by any one author, but by relation of many faithful witnesses which might know and remember the same beside such things as by my owne experience I knew. Among which you shal note, that such thinges as I haue wrote of the most holy father and bishop *Cutbert* ether in this book ether in the treatice that I haue made of his life, I haue taken partly out of those thinges which I found befor writen of him by the brothers of the church of *Lindisjarnu* folowing simply the faith of the history which I read, and partly also haue added thereunto such thinges as I could learne my selfe by the faithful testimony of such as knew him. I humbly beseeche the Reader, that if he shal finde any thing otherwise then truth in this treatise, he wil not impute it vnto me, as the which hath endeououred to put in writing to the instruction of our aftercommers such thinges as we could gather by common report, which is the true lawe of an history,

g The centre of Northumbria properly.

salt, and others of whott waters, where ar buylded fenerall places meete for all ages as well for men as women to bathe them selues. For the water (as saynt Basill writeth) runnyng thowrogh certayne metalles, receiueth therof such vertue of heate, that it is not only made warme therby but also skalding whot. This Iland is stored wyth mynes of sundry metalles, as of brasse, lead, iron, and syluer. It bringeth furth also great plertyf of the Geate stone, and that of the best. This stone is blacke and burneth being put to the fire, and then is of vertu good to chase away serpentes. If you rub him till he be warme, he holdeth fast such thinges as ar layd vnto him euen as Aumber doth. This Iland had in it sumtimes xxviii fayre cities, beside an innumerable sort of castles whiche also wer well and strongly fensyd wyth walles, turrettes, gates, and bullwarkes. And for as much as it is placed right in manner vnder the north pole, it hath light nightes in the sommer, so that at mydnight many times men dowlte whether it be yet twy-light of the euening past, or breach of the day followyng. Wherby the daies be of a great length there in sommer, as contrary the nighte in wynter that is to wytt, xviii howers, by reason the sonne there is so farre go southward. And so in like maner the nightes in the sommer ar there very shorte and the daies in the wynter that is to wytt vj. equinoctiall howers, where as in *Armenia*, *Macedonia*, *Italia*, and other countries subiect to the same line, the longest day or night passeth not xv, the shortest ix howers. This Iland at this present to the number of the v. bookes of Moses, wyth v. sundry languages doth study and set furth the knowledge of one perfecte truth, that is, wyth the language of the English, the Britannes, the Scotts, the ^{*}Pictes, and the latine, which by study of the scriptures is made common to all the rest. At the first this land was inhabited of none other nation but only of the Britanes, of whom it receiueth his name: which Britanes coming out of *Armorica* (called now litle Britany) as it is thought, chose vnto them selues the south parte of this land. And after

* The
Redshankes.

when

when they from the south forward had in their possession a great parte of the Ile, it chaunced that certaine people of the Pictes coming owt of Scythia, as it is sayd, traauiling vppō the seas with a few long shippes, the winde dryuing them in cumpasse rownde about the coaste of Britanny, blew them a land on Irelands syde, on the north partes therof. Which they finding inhabited of the Scottes, besought the to allow them some part of the land, where they might plante them selues. But they coulde not obtayne their desire. This Ireland, next vnto Britanny is the greatest Iland of the Oceane sea, and standeth westward of Britanny. But as Northward it is not so longe as it, so westward it is much longer, and reacheth vnto the North partes of Spayne, hauing the mayne sea runnyng betwext. The Pictes (as I haue sayd) arriuing wyth their navy in Ireland, required of the inhabitants, that they might be suffered, there to rest and place them selues. The Scottes aunsered that the Iland was not bigg inowgh to hold them both. But we can geue you good counsel (quoth they) what we thynke best for you to doe. We know well there is an other Iland not farre from oures standing eastward from hence, which we may see owt of this land in a fayer sonny day. If you will goe thether, you may inhabit ther at will. And if there be any resistance made against you, we wil ayde you. Wherupon the Pictes arriuing in Britanny planted them selues in the North partes therof. For as for the south partes the Britanes had taken vpp before. And wheras the Pictes hauing no wyues did require of the Scottes to marry their dawghters, the Skottes agreed to graunt them their bone, vnder condition, that as often as the matter was in dowlte, they should choote their kyng rather of the next of the howse of the woman than of the man. Which order, it is well knowen the Pictes kepeth euen to this day. In proceffe of yeres, after the Britas and the Pictes, the Skottes also wer receiued in to Britanny amōg the Pictes. Which coming owt of Ireland vnder Rewda their Ca-

THE HISTORIE OF THE

pitaine, either by force or frendship, entered and inhabited the country in Scotland, which they possessed. Of which capitaine euen vnto this day they are callid *dall reudini*, for in their language *dall* signifieth part. *Irelande* both in bredth, holsomnes and fines of ayre, far passeth Britanny, so that there snow remayneth skant iij. dayse to gether: and no man there for foddering of his beastes, ether maketh hay in the sommer, or buyldeth stawles for his cattaille. There is no noysom creeping beast to be sene there, no serpent that can liue there. For many times serpentes which hath ben brought thether owt of Britanny, the ship drawing nere vnto the land, as sone as they are towched wyth the smell of the ayer, they dieth owt of hand. Yea more then that, all thing in maner that cometh from the sayd Iland, is of souerayne vertue against poyson. And this we sawe with oure eyes, that whē certain men, that wer stinged of venemous serpents, had taken the scraping of certaine leaues of bookes which had be of Irelād, and had drōke it in water, forthwyth all the force of the venom was staynched, and the swelling of the stinged bodies vtterly asswaged. This Iland is rich in milk and hony, nor voyd of vines, fish or foule, and full of stagges. This is properly the country of the Skottes, owt of the which they isshuing hath inhabited Britāny being before possessed of the Britons and the Pictes. Ther is a great creke of the sea whiche seuered of ould time the Britons from the Pictes, which from the west runneth far in to the lād. Where vnto this day there is a citty of the Britons very stronge and well fenfed called *Alcuith*. At the north side of the which creke, the Scottes hath come and made their dwelling country.

How that C. Iulius Cesar was the first of all the Romains that came in to Britanny.

The. 2. Chap.



He Romains had neuer accesse vnto Britāny, nor knowledge therof vntill Caius Iulius Cefars time. Who the 593. yere from the buylding of Rome and the 60. befo-

before the incarnation of ouer Sauour Christ, being Consul wyth L. Bibulus, at the time that he had battell with Germany and Fraunce, which two countres the riuer Rhene doth seuer, cam into Picardy, from whence is a very nigh and short passage in to Britāny, and wyth 80. ships charged wyth men and war-fare prouision, passeth ouer in to Britanny: where he being receiued wyth a very sharpe and hotte byckering, and after shaken wyth a contrary tempest was fayne to returne in to Fraunce wyth the losse of a great part of his nauy, and no small number of his souldiars, and of the most part of all his men of armes. And so for that wynter he was forced to dimisse his army: which being ouer past, he sayleth againe in to Britanny, wyth a nauy of 600. sayle one and other. Where after he had arriued, and was nowe marching toward his enemy wyth his mayne hoste, his ships riding at the anker, were with a violet storme rent and cast either one vppon the other, either vppon the quick sandes, and there broken in peces, in such sort, that xl. of them wer lost owt of hand, and the rest wyth much a doe repaired. Cefars horsemen at the first encounter wer ouerthrowen of the Britannes, and *Labienus* one of his coronells slayne. At the second encounter, wyth great losse and daunger of his army, he put the Britannes to flight. From thence he went vnto the riuer of Tems, which men say can be waded ouer but in one place: where on the farder side a great number of the Britannes warded the bankes, vnder *Cassibellauno* their capitayne, which had stycked the bottom of the riuer and the bankes also thyck of great stakes, wherof certayn remnantes vnto this day are to be sene, of piles of the bignes of a mans thyghe couered wyth lead styckying fast in the bottome of the riuer. Which when the Romans had espyed and eskaped, the Britannes, not able to stāde the violence of the Romane Legions, hidd them selues in the woddes, owt of the which they ofte brekyng owt, greatly endomaged the army of the Romaynes. In this meane time **Trinobantum*, a very

stronge citty, wyth their Capitain *Androgorius* yelded vnto Cesar, deliuering xl. hostages. Which example, other moe citties followyng, fell in leage wyth the Romans: by whose aduertising Cesar hauing intelligence of a stronge hold, that *Cassibellanus* had buylded betwene two dykes or marshes well fenced wyth woddes on ech side, farsed wyth plente of all thinges, assailing wyth great force at length ouercomed. After that returning in to Fraunce, hauing dismissed his army for the wynter leason, he was sodenly besett wyth great tumultes of warres reised against him on euery side.

How Claudius the Emperour was the second that came in to Britanny, which did also subdue the Iles Orcades, And how Vespasian sen. by him tooke the Ile of wyte.

The.3. Chap.

THe 797. yere from the buylding of Rome, *Claudius* the third Emperour after August, being much desirours to shew him selfe a prince profitable vnto the common welth, fought by all meanes battaile and conquest. Whereupon he made a viage in to Britanny, which was all in a mutiny, for that such as wer traytorously fled from them, wer not restored. He passed ouer in to the Iland whether nor before *Iulius* Cesar, nor after, any durst aduenture. And there with out ether blud or battaile receiued by submission the greatest part of the Iland voluntarily yelding them selues vnto him. Also he brought in subiection to the Romaine empire the Iles *Orcades*, which lieth in the Oceane aboue Britanny: which don he returned to Rome the vj. moneth after that he departed thence: and caused his son to be surnamed *Britannicus*. This batel was fought the fourth yere of his empire which was the yere of thincarnatiō of our lord 46. In the which yere also there fela great famine, thorough out al Syria, which in the Actes of the Apostles is shewed to be fore spokē by *Agabus* the prophet. *Vespasianus* which after Nero was emperour, being sent of the said *Claudio* in to Britanny, subdued vnto the Seigneurie of the Romans

The yere of our Lord 46.

Act. 11.

mains the ile of Wite, stādigng nigh Britāny westward. Which is of length frō este to west about 30. miles: frō south to North 12. being in the east part by sea 6. miles, in the west 3. miles of frō the west shore of Britāny. Nero succeding *Claudius* in the empire neuer durst meddle with warfare matters. Wherby among other many hindraunces which besel in his time vnto the empire, one was that he had almost lost Britanny: For vnder him two noble townes wer taken and ouerthrowen.

How that *Lucius* Kyng of Britanny sent to *Eleutherius* desiring to be Christened.

The.4. Chap.

THe yere of the incarnatiō of our Lord 156. *Marcus Aurelius Verus* the 14. Emperour after August, gouerned the empire with his Brother *Aurelius Commodus*. In whose time *Eleutherius* a holy mā being Pope of the church of Rome, *Lucius* Kyng of Britānes wrote vnto him, desiring that by his commaundement he might be made christian: which his request was graunted him. Wherby the Britannes receiuing then the fayth, kept it sounde and vndefiled in rest and peace, vntill Dioclesian the Emperours time.

How *Seuerus* the Emperoure by a trench drawn ouerthwart seuered one part of Britanny from the other.

The.5. Chap.

THe yere of our Lord 189. *Seuerus* borne in Afrike at Tri polis, the 17. emperour frō August, reigned 17. yeres. This mā being rough of nature, entāgled with much warres, gouerned the cōmon welth very valiaūtly, but yet with much trauail. After he had vanquished his ciuill enemies, with which he was very fore assayed, he is called in to Britanny, by the meanes of the great defection of the most part of the country from the Signorie of the Romans. Where after he had recovered by great and greuous warres a great part of the land, he made a partition betwext them and the other wild and sauage people, not with buylding of a wall of stone as some suppose, but with a trench and a rāpaire of turue and timber, thyek fenced.

An. 189.

sed with bulwarkes and turrets. Which sayd trench he caused to be drawn from one sea to the other. And there at yorke he died, leauing behinde him 2. sonnes, *Basianus* and *Geta*, which *Geta* being condemned of treason, died. And *Basianus* taking vpon him the surname of *Antonius* gouerned the empire after the deceasse of his father.

Of the Raygne of Dioclesian, and of the persecution which he rayned against the Christians.

The. 6. Chap.

An. 286.



He yere of our Lorde 286, *Dioclesianus* the xxxiiij. Emperour after August, being chosen of the army raygned xx. yeres, and he created *Maximinianus* surnamed *Herculeus*, his fellowe in gouernement of the Empire. In whose time one *Carausius*, of low degre in byrth, but valiaunt in armes, and politicke in counsell, was appointed toward the sea coaste against the French menne, and the Saxons, whiche then with continuall robberies much wasted that countries. But he so behaued him selfe, that he did more hurt there, then the ennemies them selues: For such pillage as he had recovered from them, he did not restore it to the right owners, but reserued it to him selfe, whereby he was suspected, that he wittingly suffered them to pill and spoyle at pleasure. Wher vpon being commaunded to be put to death of *Maximinianus*, he toke vpon him the princely authoritie, and vsurped the gouernance of the Britannes, which after he kept vij. yeres. At length by treason of his fellow *Allectius* he was slayne. Which *Allectius* him selfe, (*Carausius* being killed) kept the possession of the Iland iij. yeres, whom *Asclepiodorus* chiefe gouernour of the army ouercam, and receiued the Iland in his possession the tenth yere after it was inuaded. In the meane time, Dioclesian in the easte, *Maximinianus* in the West rayfing the tenth persecution after Nero against the Christians, commaunded the churches

CHVRCH OF ENGLAND. The first booke. 17
churches to be spoyled, the Christians to be tormented and killed: which persecution was both longer and also crueller then all the other: for hole x. yeres together it continued in burning the churches, in banishing the innocets, in murdering the Martyrs, and neuer ceased. Brefely among other places, it made Britanny to be honored wyth the glory of many holy Martyres which constantly stode and died in the confesion of their faith.

The passion of Saynt Albane and his fellowes, which did shead their bludd for Christes sake.

The 7. Chap.



Mong other suffered Saynt Albane: of whom *Fortunatus* priest in the booke he wrote in the prayse of virgines, speaking of the Martyres which from all coastes of the world cam vnto God, sayth, *Albanum egregium fecunda Britannia profert.*

The fertile lande of hatfull Britanny

Bringeth furth Albane a Martyr right worthy.

This Albane being yet but a Pagane, when the cruell commaundements of the wicked Princes were set forth against the Christians, receiued in to his house one of the clergy whiche had fled from the persecutours: whom he perceiuing bothe night and day to continewe in praying and watching, beinge sodaynly towched with the grace of God, began to follow the example of his faith and vertu, and by litle and litle instructed by his holesom exhortations, forsaking his blind idolatry became Christiā with his hole hart. At length after the sayd person of the clergy had certain daise taried with him, it came to the cares of the Prince, that this holy confessor of Christ (whose time was not yet come that god appointed for him to suffer martyrdom) lay hid in *Albanus* house. Whereuppon he commaūdid his souldiours to searce his house with all diligence. Whe-

E ther

ther when they were cum, saynt Albane apparelled in his gestic and masters garments offerid him selfe to the souldiours, and so was brought bound vnto the iudge. It chaunced that the iudge the same time, was doing sacrifice vnto the deuills before the aultars. And when he had sene Albane, being all chaufed with anger for that he feared not voluntarily to offer him selfe vnto the souldiars and perell of death, for his gestic, whom he had harbored, he commaunded him to be brought before the idoles of the diuells, before whom he there stode. And for so much (quoth he) as thou haddest rather to conuey away the rebell and traytour to our Gods, then deliuer him vp vnto the souldiours that he might sustaine due punishment for his blasphemous despising of the Gods, looke what paynes he should haue suffered if he had ben taken, the same shalt thou suffer, if thou refuse to practise the rites of ower religion. But Saynt Albane which wilfully had before discovered him selfe to be a Christian, litle heeded the menacies of the Prince. But being thorouly fensed with spirituall armour of grace, told him plainly to his face, that he would not obey his comaundement. Then said the iudge, of what house or stock art thou? Albane answered, what is that to the of what house I am? but if thou be desirous to know of what religion I am, be it known vnto the that I am a Christian, and that I employe my selfe to Christian maners and excercises. Then the iudge demaunded him his name. My parents (quoth he) nameth me Albane: and I honor and worship the true and liuing god whiche made al thing of naught. Thē the iudge being very wroth sayde, If thou wilt enioy long life, cum of, and do sacrifice vnto the great goddes. Albane answered, theis sacrifices whiche yow offer vp vnto the diuells, neither helpe the offerers nor obtaine them their desires, but rather purchase them for their reward eternall paynes in hell fire. The iudge hearing this being in a rage, commaunded the holy confessor of God to be

The Martyrdom of
Saint Albane
the first
Martyr of
Britain.

all

all beaten of the tormentours, thinking his constance would relent at stypes, which refused to yeld to words: but he shewed him self not only patient, but also ioyful in the middle of all his torments. The iudge when he sawe he could be nether wonne with wordes, nor tourned with torments from the religion of Christes faith, commaunded that he should be behedded. In the way as he was ledd to his death, he came to a floudde which with a very swift course ranne betwixt him and the place where he should suffer. Now he saw a great company of all sexes, degrees, and ages going with him to the place of his execution, in so much that it semed the iudge was left alone at home without any to attend vppon him. This company was so great, and the bridge they had to passe ouer so litle, that it would be toward night, er they all could get ouer. Albane longing much for his blessed death, and hasting to his Martyrdom, cumming to the riuers side and making there his prayer with lifting vp his eyes and harte to heauen, sawe furth wyth the bottom to haue bin dried vp, and the water geue place for him and the people to passe ouer dryshod as it were vpon euen grownde. Which when among other the executioner which should haue beheddid him did see, he made hast to mete him, at the place appointed for his death, and there (not without the holy inspiration of God) he fell downe flat before his feete, and casting from him the sword which he held in his hande ready drawen, desired rather that he might be executioned ether for him or with him, rather then to do execution vpon him. Where vpon this mā being now made a fellow of that faith wher of before he was persecutor, and the sword lying in the ground before thē, the other officers staggering and doubting all who might take it vpp and doe the execution, the holy confessor of God with the people there assembled went vnto a hill almost half a mile of from that place beautifully garnished with diuers herbes and flowres not rough or vneasy to climme, but smothe,

plaine and delectable, worthy and mete to be sanctified with the blood of the blessed Martyr, vnto the the top where of when he was ascended, he required of God to giue him water: and strayt there arose a spryng of fayer water before his feete whereby all might perceauē that the riuer before was by his meanes dried. For he which left no water in the riuer, would not haue required it in the topp of the mowntaine, but that it was so expedient, for the glory of God in his holy martyr. For beholde the riuer hauing obeyed the Martyr, and serued his deuotion, leauing behinde a testimony of duty and obedience (the Martyr hauing now suffred) returned to his nature againe. Here therefore this most valiaunt martyr being behedded receiued the crowne of life which God promisseth to them that loue him. But he which there tooke vppon him to doe that wicked execution, had short ioy of his naughty deede: for his eyes fel vnto the ground with the head of the holy martyr. There also was behedded the souldiour which being called of God refused to stryke the holy confessor of God: of whom it is open and playne, that though he was not Christened in the fount, yet he was baptised in the bath of his owne blud, and so made worthy to enter in to the kingdome of heuen. Now the iudge seing so many straunge and heuenly miracles wrought by this holy martyr, gaue commaundement that the persecution should cease, beginning to honour in the sayntes of God the constant and pacient suffering of death, by the which he thought at first to bring them from the deuotion of their fayth. S. Albane suffered his martyrdome the xx. day of Iune, nigh vnto the citte of, * *Verolanium*. Where after the Christiane church being quietly calmed and settled againe, there was a temple buylded of a meruailous rich worke, and worthy for suche a martyrdome. In the which place truly euen vnto this day ar syck persons cured, and many miracles wrought. There suffered also about that

which
we call
now dor-
solde
wodde.

time

time Aarō and Iulius towne dwellers of the citty of Leicester and many other both men and women in sundry places, which after diuerse fell and cruell torments sustayned in al partes of their bodies, by perfitt victory atcheued by pacience, yelded their soules vnto the ioyse of heauen.

How that after this persecution ceased, the church of Britanny was sumwhat quiet vntill the time of the Arrians heresies.

The.8. Chap.



After that the stormes of this persecution wer ouerblown, the faithfull christians which in time of daunger lay hid in dennes and desertes cometh furth and sheweth them selues abroad, reneweth their churches, which before were ouerthrowen flatt to the grownd, foundeth, buyldeth, and perfitteth new temples in honor of the holy Martyrs, celebrateth holy dayse, doth consecrate the holy mysteries, with pure mouth and harte, and euery where as it wer displayeth their ensignes in signe of conqueste. And this peace continued in the church of Christ in Britanny vntill the fury of the Arrians heresies: which rünyng thorough out the world corrupted also with his venemous errors this Ilād, though situat out of the cōpasse of the world. Now whē that once by this meanes heresy had once found an open vent to passe ouer the Ocean sea in to this Iland, shortly after all manner of heresies flowed in to the sayd land, and was there receiued of the inhabitants as being men deliting euer to heare newe things, and stedfastly retaining nothing as certaine. About this time died *Constantinus* in Britanny which in Dioclesians life time gouerned Fraunce and Spaine: a man very milde and of much courtesy. He left *Cōstantine* his son by *Helene* his cōcubine created emperour of Fraunce. Eutropius writeth that Cōstantine being created emperour in Britanny succeded his father in the kyngdome. In whose time the heresy of the Arrians springing and being

Temples
of Marty-
res: holy
daies. Cō
secration
of the B.
sacramēt.

Heresies
in Britā-
ny.

discovered and condemned in the council of *Nice*, did neuertheless infecte not only the other partes of the world, but also the very churches of the Ilands with deathly doctrine and pestilent infidelite.

How that in the time of *Gracian* the Emperour *Maximus* being created Emperour in Britanny returned in to France with a great army.

The.9. Chap.

THe yere of the incarnation of our Lord 377. *Gratian* the 40. Emperour after August, raygned vj. yeres after the death of *Valens*, though a litle while before he raygned also with *Valens* his vncler and *Valentinian* his brother. Which seeing the state of the common welth miserably plagued, and nigh altogether decayed, was drouen of necessity for the better repairing of the sayd decaye, to choose vnto him *Theodosius* a Spanyard borne to be his partener in gouernance of the Empire, committing vnto him the regiment of the east and also of *Thracia*. In which time, one *Maximus* a valiant man and a good, and worthy of the Imperiall crowne (had it not ben that contrary to his othe and allegiance he tooke vpon him by tyranny to be Emperour in Britanny) half in manner against his wil being created Emperour of the army, passed ouer in to Fraunce. Where he slewe *Gratian* the Emperour being circumvented by subtil wiles, and sodenly stolen vpon ere he were ware, as he was in minde to passe in to Italy. After that also he chased *Valentinian* the other partener of the empire out of Italy. *Valentinian* fleeing for succour in to the east, and there with all fatherly piety being receiued of *Theodosius*, was by his helpe strait waye restored vnto the empire, *Maximus* the tyrant being shutt vp by siege with in the walles of *Aquilegia* and there shortly after taken and slayne.

How that *Aradius* being Emperour, *Pelagius* a Brittain, made wicked battail against the grace of God.

The

The.10. Chap.

THe yere of our Lord 394. *Arcadius* son vnto *Theodosius* with his brother *Honorius*, being the xliij. Emperour after August, raygned xiiij. yeres. In whose time *Pelagius* a Britan borne, disperkled the venim of his faithlesse doctrine very far abroad, holding that a man might liue well without the helpe of the grace of God, vsing herein the ayde of *Iulianus* of *Campania*, who was intemperatly furred with the losse of his bishoprick. To whom *S. Austen* and other catholick fathers also hath answered in most ample manner, but yet they would not be amended thereby. But being conuicted of their falsshed, they rather would encrease it by defending and maintaining it, then amend it by returning to the truth.

How that *Honorius* being Emperour, *Gratian* and *Constantine* vsurped tyranny in Britanny, where the first shortly after was slayne and the other in Fraunce.

The.11. Chap.

THe yere of our Lord 407. *Honorius* son of *Theodosius* the younger being emperour in the 44. place after August ij. yere before that Rome was iuuaded by *Alaricus* Kyng of the Gothes, when the nations of the Alanes, the Suenes, and the Vandalls and many such other with them, the frenchmen being beaten downe, passing the Rhene raiged thorough out al Fraunce about that time *Gratianus* in Britanny is created tyrant, and is slayne. In his place *Constantine* being but a common souldiour was chosen: only for the names sake, with out any desert of vertu: which so sone as he had taken vpon him the empire, passed ouer in to Fraunce, where being ofte deluded of the barbarous nations (as vnwisely and vncertainly making his leage with them) greatly endomaged the common welth. Wher vpon *Honorius* sending *Constantine* the Counte in to Fraunce with an army, *Constantine* was beseiged at Arells, and there taken and slayne, and *Gerontius* his partener slew his

son;

The property of heretikes.

An. 407.

The Arrians heresie professed, not with standing the general council of Nice.
An. 377.

son *Cōstans* at *Vienna*, whom of a mōke he had made emprour. Rome was destroyed of the Gothes the 1164. yere after it was buylded. After which time the Romans lefte to rule in Britāny after almost 470. yeres that *C. Iulius Caesar* first entered the sayd Ile. The Romanes dwelt with in the trench which as we haue sayd, *Seuerus* drew ouerthwart the Ilād at the south part, which thing may appeare by the citties, temples, bridges and pauered stretes to this day remayning. Not withstanding they had in possession and vnder their dominion the farder partes of Britanny and also the Ilandes which ar aboute Britanny.

How the Britannes being spoyled of the Scottes and the Pictes, sought ayde of the Romans, which at the second time of their coming, buylded a wall betwene the ij. countries, but they shortly after were oppressed with greater miseres then euer they wer in before.

The. 12. Chap.

BY meanes the sayd tyrannes and capitaines of the Romans did vse to transport with them ouer in to Fraunce the flower of all the youthe of Britanny to serue them in their forayne warres, their men of warre wer consumed, and the country being all disarmed was not now able to defend them selues against the inuasion of their enemies. Where vpon many yeares together they liued vnder the miserable seruage and oppression of ij. most cruell outlandish nations, the Scottes and the **Pictes*. I cal them outlandish, not for that they wer out of the circuit of Britanne, but that they wer diuided from the land of Britanny by ij. armes of the sea running betwext them, of the which one frō the easte sea, the other from the west rūneth in far and wyde in to the land of Britanny though they may one reach to the other. In the middle of the east creeke there is a citte buylded called *Guidi*. About the west creeke towarde the right hand standeth a citte called *Alcuith*, which in their language is as much to say as the Rock *Cluith*, for it standeth by a fludd of the same name. The Britannes then being thus afflicted by the sayd nations, sent their

their embassadours wyth letters vnto Rome, wyth lamentable supplications requiring of them ayde and succour, promising them their continuall fealte, so that they would reskue them against the oppression of their sayd enemies: where vpon there was sent vnto them a legion of armed souldiours from Rome, which commyng in to the iland and encountering wyth the enemies, ouerthrew a great number of them, and draue the rest owt of the fruntiers of the cōuntry, and so setting them at libertie and fre from the misery wyth which they wer before so greuously ouercharged, counseled them to make a wall betwene the ij. seas, which might be of force to kepe out their euill neyghbours: and that don, they returned home with great triumph. But the Britons buylding the wall which they wer bid to make, not of stone as they wer willed, but of turue, as hauing none among them that had skylle there in, made it so slender, that it serued them to litle purpose. This walle they made betwene the ij. sayd armes or creekes of the sea, many myles longe, that wher as the fenſe of the water lacked, there by the helpe of the trech they might kepe their country from the breakyng in of their enemies. Of which pece of wurke, there remayneth euen vnto this day most assured tokens yet to be scene. This trench begynneth about two myles of from the monastery of *Æbercuring*, Westward in a place which in the Pictes language is called *Peanuakel* and in English is called *Penwelt*, and runnyng owt eastward is ended by the city of *Alcuith*. But the former enemies when they had once perceined that the Roman legion was returned home againe, furth with being sett on land by boates, inuadeth the borders, ouercometh the country, and as it wer come redy to be cutt, they moweth, beateh, and beareth downe all before them. Where vpon Ambasadours be sent agayne to Rome, wyth lamentable voyce requiring their succour, beseeching them they would not suffer their miserable country to be vtterly destroyed, nor permit that the name of the prouince,

F which

The first
destruction
of Rome.

The cause
why the
olde Brit-
tons be-
came wea-
ke and
open to
forain
inuasiōs.

*Redshā
kes.

which thorow them had so long florished should now thus despitely be exingueshid by the wycked crueltie of their forayne people. Agayn there is sent an other legion, which in the hardest time comyng vpon the sodayne, made a great slawgh-ter of the enemies, and such as could esape chased them ouer the seas in to their owne country, which before wer wont to waste and spoyle the country of Britanny wythout resistance. Then the Romans toulde the Brytans playne, that it was not for their ease to take any more such trauaylous iourneys for their defence, and bydd them to practise their armour them selues, and learne to wythstande their enemy, whom nothing els did make so strong but their faynt and cowardous hartes. And forsomuch they thought that wold be sum helpe and strength vnto their loyal fellowes whom they wer now forced to forsake, they buylded vp a walle of hard stone from sea to sea a right betwene the two citties which there wer made, to kepe owt the enemy, in the self same place where *Seuerus* before had cast the trench, (which walle euen to this day remaineth famous and to be seene) with publick and priuat charges: the Britannes also putting to their helping hādes. They then buylded it eight fote broade and xij. high, right as it wer by a line from east to weste, as it doth to this day playnly appeare, which being perfited, they geue the people strait warning to looke well to them selues, they teach them to handle their wepon, and instructe them in war like feates. Also by the sea side southward, where their ships lay at harbar, least their enemyes should land there aboutes, they makyth vp bullwarkes a longe one sum what distant from the other, and this donne biddeth them fare well, as mynded no more to retourne. As sone as they wer gonne, the Scottes and Pycles hauing intelligence that they had made promisse they wold come no more, they takyng hart of grace therof retourneth agayne to their wont busines: And first, all that was without the walle they taketh for their owne. After that

that they came to geue assault vnto the walle where the Britannes with faynt hand and fearfull hart defending it, wer with grapples, which they had diuised, pulled downe to the grownde, and otherwise so assaulted, that they leauing both the cyt-ies and the wal also, wer disperced and put to flight. The enemy followeth, kylleth, and sleyth more cruelly then euer he did before. For euen as the lambes of the wilde beastes, so were they torne and mangled of their ennemies. Whereuppon being dreuen out of their owne houses and possessions, they falleth a robbing and spoyling one the other of them, encreasing their outward misery with inward tumult, so far furth that all the whole country was brought to that exigent, that they had none other sustenance, but that they gotte by hunting and killing of wild beastes.

How in the time of *Theodosius* the younger the Britannes sowght helpe of *Boetius* then consull of Rome, but could not obtaine it and howe at that time *Palladius* was sent to the Scottes (which beleuyed in Christe) to be their Byshop.

The 13. Chapter.



He yere of the incarnation of our Lord 403. *Theodosius* the younger succeding *Honorius*, was made Emperour of Rome, which he gouerned 27. yeres being the xxv. Emperour after August. In the eight yere of whose Empire, *Palladius* was sent of *Celestinus* bishop of the Roman church to the Scottes which had receiued the faith of Christe, to be their first bishop. And the 23 yere of his raig-
ne, *Boetius* one of the pears and patricians of Rome was now the third time made consull with *Symmachus*. The poore leauing of the Britanes, directed vnto him their letters, where of this was the beginning. *To Boetius thrise consull the Mourning of the Britannes*. In the processe of which epistle they thus setteth furth their pittypull estate. The Barbarous enemy driueth

An. 403.

Palladius
the first
bishop of
Scotland:
An. 411.

vs vpon the sea: the sea againe vpon the enemy: betwene these twaine riseth two maner of deathes, either we are killed or drowned. And yet for all their sute, they could obtaine no ayde of him, as he which had then both his handes full of busines and battaile at home with *Bleda* and *Attila* kinges of the Hunnes. And though the yere before *Bleda* was murdered by the wylie treason of his brother *Attila*, yet he alone remained so vntolerable an enemy vnto the world, that he wasted all most all Europe, spoyling and ouerthrowing both cities and castles. About the same time there arose a great famine in Constantinople, after which folowed also the pestilence: and a great part of the wal of the said citye fel vnto the grounde, with 57. turrets. And many other cities also being ouerthrowen with earthquake, hunger, and pestilence beside, consumed many a thousand both of men and beastes.

How the Britones being forced by hungar droue the Barbarous people out of their country. VWhereof ensued plentiful of corne, riott, pestilence, and the losse of the whole country.

The 14. Chap.



IN the meane season hūgar more and more preuailing against the Britones, (in so much that many yeres after it left tokens and remembrance of the hurt it did in the country) droue many of them to yelde them selues into the handes of the robbers. Other there were which could neuer be brought there vnto, but rather then they would so doe, from the hilles and brakes where they lurked, many times inuaded their ennemies, as trusting so much the more in the help of God, how much the lesse hope they had of ayde of man. And by such meanes first of all, both resisted and ouerthrew them, which many yeres together had liued by the spoyle of the country. Whereby for the time they drew home ward with shame inough, intending not longe after to returne. The Pictes then
and

and long time after kept them selues quiet at home, saue only that they would make now and then inuasions into the land, and driue away bouties of cattell. After that (they leauing their pilling and spoiling) the country drew to a quietnes, ther ensued such plentiful of grayne as neuer was sene the like before, as far as any man could remember: whereof the people grew to lose and wanton liuing, whereof all maner of lewdnes followed strait after, specially crueltie, hate of truth and loue of lying: in so much that if any were gentler and more geuen to truth then other, the other wold wurke him all the hurte and spite they could, as a common enemy of the country. This did not only the seculars but also the clergy it selfe, and the heddes therof, geuing them selues ouer to drunkennes, pride, contention, enuy, and such other wickednes, casting vterly from them the swete yoke of Christe. In the meane season a bitter plague befell among them for their corrupt liuing consuming in short time such a multitude of people, that the quicke wer not sufficient inough to bury the dead. And yet for al that, they remained so hardened in syn, that neither their frēdes death, nether the feare of their own could cure the moreyn of their soules, which dayly perished thorow their synfull liuing. Whereby a greater stroke of goddes vengeance ensued vpon the whole synfull nation. For being now infected againe with their ould neighbours, they deuised with them selues what was best to doe, and where they might seeke reskew to withstād and repell the force of the Northern nation. And they agreed all with their kyng *Vortigerius* to demaund ayde of the Saxons beyonde the seas. Which thing doubtlesse was don by gods owne appointment, that the wicked people might be therby plagued, as by the ende it shall most manifestly appeare.

How the English and Saxons being sent for in to Britanny, did first cleare the country fro the Pictes, and Scottes but shortly after ioyn-

ning them selues in leage with them, turned their weapon vpon their fellowes that sent for them.

The.15. Chap.

An. 429.
The first
arrivall
of En-
glish
men in to
Britanny

THe yere of the incarnation of our Lord 429. *Marcianus* with *Valentinian* the 46. emperor after August, reigned vij. yeres. In whosetime the people of the English or Saxons, being sent for of the sayd kyng in to Britanny, landed there in iij. longe shippes, and by the kynges commaundement is appointed to abide in the east part of the land, as to defende the countrie like frendes, but in dede, as it proued afterward, as minding to destroy the country as enemies. Wherefor encountering with the northen enemy, the Saxons had the better. Wherof they sending word home in to their country as also of the batfulness of the lande and the cowardnes of the Britannes, the Saxons sent ouer a greater navy and number of men better appointed for the warres, which being now ioyned with the former bande, drew to a stronger army then all the power of the Britannes was able to ouercome. These by the Britannes wer allowed a place to dwell among them, with that condition that they should war for them against their enemies, and should receiue waiges of the Britannes for their trauailes. These that cam from beyond the seas, wer iij. of the strongest nations in Germany. That is, the Saxons, English, the and the Vites. Of the Vites cam the people of Kent and of the Ile of Wite, and they which in the prouince of the West Saxons ar called vnto this day the nation of the Vites right ouer against the ile of wite. Of the Saxons, that is of that region which now is called of the ould Saxons, descended* the east Saxons, the south Saxons and the west Saxons. Of the English, that is of that country which is called England, and from that time to this is thought to stande in the middelt betwene the Vites and the Saxons, descendeth the easte English, the vplandish English, the Marshes and all the progeny of the Northumbers, that is, of that

Saxons,
English
and Vi-
tes.

* The
people of
Essex, of
Sussex,
and of
the west-
countrie,

that people which inhabiteth the north side of the flud Humber. The chiefe capitaynes of the Saxons ar sayd to haue ben ij. brothers, *Hengistus* and *Horfus*, Of the which *Horfus* being after slayne in battaill of the Britannes, was buried in the east partes of kent, where his tombe bearing his name is yet to shew. They wer the sonnes of one *Vergissus* whose father was *Veſta*, whose father was *Voden*, of whose ishew many kynges of sundry prouinces had their originall. Now then great companies of the sayd nations dayly flocking in to this Iland, they begā to grow so strōge, that the people of the countrie which sent for them stode in great feare of their powerfance. And sodaynly taking leage with the *Pictes* whom they had now dreuen farder of, beganne to turne their force vpon the Brytannes. And first they require of them more plenty of vittayles, and pycking matter of falling owt with them, threateneth them that except they wold prouide them better store, they wold break of wyth them, and spoyle all the country about. And as much as they then promised, they after in dede performed. To be short, the fire once kendled in the handes of the Paganes, tooke iust reuenge of the wyckednesse of the people: not much vnlke vnto that fire which being kendled of the Caldees consumed the citty of Ierusalem. So also this fire of vengauce, the wycked conquerour kendeling it, or rather God the iuste iudge disposing it, raiged first vpon the citties and countrey next vnto it, after from the east sea vnto the west, ouer whelmed all the whole Iland, with out any resistāce made to quēch it. Both publick and priuat houses were ouerthrowne to the grownd, the priestes wer slayne standing at the aultar, the bishops with their flock wer murdered, without respect of their dignitie, nor was there any that wold bury the slayne. Sum of the miserable leuinges being taken in the hilles wer there kylled, other being sterued with hungre, wer fayne to creape out of their caues, and buy their vittall at their enemies hands, with

The En-
glish me
occupied
at the
first all
England
except
kent, Es-
sex, Sus-
sex and
parte of
the west-
countrie.

* The
Redhan-
kes.

The first
spoilyng
of Brita-
ny by the
English
men.

with sale of their libertie for euer, if yet they wer not killed owe of hand. Other fled ouer the seas with a heauy hart. Other taryeng still in their country in feare of death and lack of foode, liued full miserably in the mountaines, woddess, and cliffes.

How the Britannes obteyned the first victory of the English by the helpe of Ambrosius a Romane.

The. 16. Chapter.



Ut after that the English men hauing nowe dryuen owte and disperkled the lande dwellers, wer come back agayne, the Britannes by litle and litle beganne to take strength and courage vnto them, comyng out of their caues, in which they lay hidde before, and with one vniforme consent calling for heauenly helpe, that they might not for euer vtterly be destroyed. They had then for their capitaine a Romane called *Ambrosius Aurelianus* a gentle natured man, which only of all the blud of the Romans remayned then a liue, his parentes being slayne, which bore the name of the kynge of the country. This man being their Capitaine, they assembled them selues together, and prouokying the victoures to the fight, through gods assistance, atcheiued the victory. And from that day forward, now the men of the country, now the enemye had the victory, vntill the yere that Bathe was beseiged, where they gaue their enemies a great ouerthrowe, which was about the xliij. yere of their comyng in to the land. But of this we shall speake more here after.

How Germanus the bishop, sayling with Lupus in to Britanny ceased first the tempest of the sea, after the stormes of the Pelagian heresies by the power of God.

The. 17. Chapter.

Counsell
of the ca-
tholike

A Few yeres before the comming of the Saxones in to the lande, the Pelagian heresies being browght in, by *Agricola* the son of *Seurianus* a Pelagian bishop, did fore

fore corrupte the faith of the Britannes. But the Britānes being ^{bishops in} neither willing to receiue their lewde doctrine as blasphemous ^{Fraunce} against the grace of God, neither able to refute their wylye and ^{for extir-} wycked perswasions, they deuise this holson counsell, to seeke for ^{ping of} ayde of the byshops of Fraunce, against these their spiritual enemies. And they calling a cōmon counsell cōsulted among them selues, whom of them all it wer best to send to, helpe their ney- ^{Pelagians} bours faith. By the assent of them all ther was cholen ij. worthy prelates *Germanus Aulisdorensis*, and *Lupus* bishop of the cite *Trecassa*, which should passe ouer in to Britanny to confirme them in the faith, which with redde obedience accepting the commaundement of the Synode, tooke shipping thether ward, and had very prosperous windes vntill they were halfe way ouer betwene Fraunce and Britanny. Then sodenly as they wer sayling, the diuell much enuyeng that such men should goe to recouer the people out of their daunger and winne them to the right faith of Christ, he rayseth such tempestes and stormes against them, that a mā could not know day from night. The sayles ar not able to beare the boysterous fury of the winde, the marinours being in despair gaue ouer, the ship was guided rather by the prayer of the good, the pollice of the master. The holy bishop Saint *Germane* at the beginning here- ^{Tem-} of was a sleepe, the *Lupus* and the other wakeneth and calleth ^{pest cea-} vpon him, as in whose prayers they had a speciall trust. Who ^{sed by} seeing the present perill they wer in commaunded them all to fall ^{prayer} to prayer. He him seife hauing a greater trust in God, then he ^{and holy} had feare of the tempest, calleth vpon Christ, and taking in the ^{water.} name of the Trinite of a few sprinkles of water, casteth it in to the sea. And forthwith the rage of the stormes breketh, the surges falleth, God being called vpon differreth not his help, the euill sprits ar chased away, the ayer returneth to his naturall course, and the wind which of late blustered all against them now with a mery gale blowing all together with them sett

G them

them shortly after a lande in the place where they them selues desired. Thether a great multitude of people being assembled receiued the priestes of God, of whose cumming the wicked spiritues gaue warning long before they landed, which afterward when they wer expelled out of the obsessed bodies by the commaundement of these holy seruantes of God, they declared bothe the whole order of the tempest whiche they had raysed and the great daunger which they had wrought the sayd good bishops, and did not denye but they wer ouercomed by their merites and commaundement. In short time after their arriuall, they filled the Ilande with their good name, their preaching, and their vertues. And the worde of God was preached by them not only in their churches, but also in the open stretes and in the country, in such sort that in all places both the sound and faithfull catholikes wer confirmed, and they that before swarned out of the right faith wer amended. And in short time thourough their authoritie, vertue, and learning, they brought all the whole country vnder obedience to their doctrine. The authors and head professours of hereticall error lay lurking all this while, and like the wicked sprites, much spighted to see the people daily to fal from the. At lenth after longe aduise ment vsed, they taketh vpon them to trye the matter by open disputation, which being agreed vpon they come forth richely appointed, gorgiously apparailled, accompanied with a number of flattering fauoures hauing leiser to committ their cause to open disputing, the to seeme to the people whom they had subuerted, to haue nothing to say in defence thereof. Thether resorted a great multitude of people with their wyues and children. The people was present both to se and iudge the matter: the parties therewer farre vnlike of condition. In the one side was the faith, on the other mas presumption: on the one side meekenes, on the other pride: on the one side *Pelagius*, on the other *Christ*. First of all, the blessed priest

An open
disputatio
betwene
Catholi-
kes and
heretikes
of the pe-
lagian
secte in
the yeare
of our lor
de 400.

Germanus

Germanus and *Lupus* gaue their aduersaries leaue to speake, which vainly occupied both the time and eares of the people, with naked wordes. But after the Reuerend bishops poored out their flowing wordes confirmed with scriptures out of the gospelles and Apostles: they ioyned with their owne wordes the wordes of god, and after they had said their owne minde, they read other mens mindes vpon the same. Thus the Vanite of heretikes is conuicted, and falsched is confuted, so that at euery obiection they were forced in effecte to confesse their error, not being able to answer them. The people had much to doe to kepe their handes from them, yet shewed their iudgement by their clamours.

How *Germanus* restored the blinde daughter of the Tribune to her sight, and after cumming to Saint Albanes shrine did both from thence take sum reliques, and left other of the Apostles or other Martyres there.

The .18. Chap.

THis don, sodainly a certaine man of the dignitie of the Tribunes commeth forth among them, offeringe them his daughter of x. yeres oulde to be cured, which was blinde. They bidde them haue her to the aduersaries. But they their owne conscience fearing them to take such an enterprise in hand, ioyneth their praiers together with their parentes, desiring the priestes to doe their cure vpon the gyrl. Which seeing their aduersaries to yelde, maketh their praiers for her. And after *Germanus* full of the holy goste, calleth vpon the Trinite, and straye loseth from his nek a litle bugget whiche he had by his side full of the reliques of the martyres, and in the sight of them all putteth it to the eyes of the mayden: which done she strait receiued her sight. The parents much ioyleth ther at, the people ar all amased at the sight of the miracle. After that day the said errors were so pulled out of the mindes of all men, that with all hart and desire they embraced

Reliques of
holy Mar-
tirs.

the doctrine of the bishops. Thus these damnable heresies being suppressed, and the authors thereof utterly confuted, and all mens myndes instructed with the purite of the faith, they went vnto saint *Albanes*, to geue god the praise and thanks by him. Wher *Germanus* hauing reliques of the Apostles and of diuers Martyres, making his prayer commaunded the tounge to be opened, entending their to leaue those precious treasures. Thinking good that the members of the Sainctes gotten in diuers countries shoulde be buried together in one tumb, as being like of merites, they reioyced together with god in heauen. Which being there left with much honour he toke of the dust of the place where the holy Martyrs bloud was shed, and caried it away with him. Which thinges being thus disposed, a very great multitude of people was that day conuerted vnto our Lord.

How he being driuen through sycknes to remaine there, did both quench a great fire with his prayer, and was by a vision him selfe healed of his infirmitie.

The 19. Chap.



As they were cumming back, it happened by the diuells procurement, that Saint *Germane* by meanes of a sore fall he had, brake his legge. Little knew the diuell that by the affliction of the bodye (as it was in *Iob*) the merites of the holy man should be thereby the more encreased. Whiles for the time by the reason of his weaknes he was faine to tarry stil in one place, the next house he lodged in, was by chaunce set on fire, so that after it had quickly consumed the houses about thetched with reede, it was now coming through the blowing of the winde to the house where this good man was harboured. Many came running in great haste to the Bishop, willing him to make away and saue him selfe. Whō he rebuking through confidence in his faith, would not remoue out of the place he was in. The people al frightened with feare and dispaire came running to quench the fire. But that

The faith
and deuotion of
Christen
bishops about the
yere of our
Lord.
400.

The like
seuer⁹ Sul
pitius
writeth of

the power of god might appeare the playner, the fire still consumed what so euer the people sought to saue, but what the sick man lying in his bed did keepe, that the fire as being a feared of the holy mans lodging skipped, both aboue and beneth scarcely burning without stay, so that in the middle of the raging flakes and flames the house which this weake man kept, remained sound and vntouched. The people much ioyed at the miracle, and reioyced in god to see his power to saue, that their labour could not. Before the cottage of this poore prelate laye there a multitude of people without number some to be cured of the maladies of their soules, some of their bodies. It can not be expressed what miracles Christe wrought by his seruauant, and what cures this sick man did. In the meane suffering no remedies to be applied vnto his owne infirmities, on a certaine night he sawe a very beutifull person cladde all in white apparell, to stande by his bedds side, which stretching out his hand semed to lyfte him vpp as he laye in his bedde, and bid him stand vp right vppon his feete. After which time his paines being asswaged he was so restored vnto his helth, that as sone as it was day, he tooke his journey without feare.

How the sayd Bishops by the power of God ayded the Britannes in Battaile and so returned home.

The 20. Chap.

IN this meane time the Saxons and the Pictes waged battaile against the Britannes. Which being assembled together in the campe and fearing much that they should not be able to ouermatche them, they required the helpe of the holy bishops. Which comming into their campe, put their fearefull hartes in such confidence, as though a great army had ben come at that instant to ayde them. Wheruppon they being their capitaines, Christ warred with them in their campe. Thus

G 3 hap-

S. Martin.
In epist. 2.
prefixa pro-
logo, in vi-
ta S. Mar-
tini.

The xl. daies of lent, which were the more deuout-
 ly obserued, through the presence of the priestes: in so^r muche
 that they being instructed with daily preaching many of the
 countrye came daily to be christened. And the greatest part
 of the army required their baptisme. Vppon Easter day they
 made in the campe the likenes of a church with poles and
 bouse, where they were solemnely baptised. By vertu of whi-
 che holy sacrament they became feruent in faith and bolde in
 hope of goddes strength, which before were in dispaire of their
 owne. The ennemies had worde of the maner and fourme
 of their campe, and of all thinges done therein. Whereuppon
 they thinking to steale vppon them and so easely obtaine the
 victory ouer them, as vnwares and vnarmed, maketh all the
 haste they could toward them. But yet by skoutes their com-
 ming was knowen in good time. And now the holy daies of
 Easter being past, the greatest part of the hoste goeth freshe
 frō baptisme to their armour. Among the Sain^r Germane ma-
 king him selfe as a capitaine, picketh out a certaine of light
 souldiours, and going forth with them placeth them priuely
 in a vally that was beset with hilles on euery side: by the which
 it was thought the ennemy wold passe vnto the Britānes cape.
 Shortly after commeth on the same way the army of the Sax-
 ons, which when they that wer set in the ambush perceiued to
 approche, Saint Germane being with them, geueth warning
 vnto them all, that as they heard him begynne, all they should
 cry and aunswer the same. And sodainly breaking out of the
 ambush, the enemy not being ware of them, the priest cried
 out thrise together *Alleluia*. All the rest strait aunswereth the
 same. The Ecko wherof, through the sounde of their voices
 rebounding back from the hilles made such a sound, as though
 they had ben thrise as many more in number then they wer.
 Wherwith their enemies wer so amased, as though not only
 the hilles, but heauen it selfe also did crye out and fight against
 them.

S. Ger-
 main put-
 teth to
 flight an
 hoste of
 infidels
 by sing-
 ing of *Allelu-*
ia.

them. Where vppon they fled with all the speede they could
 make, casting away their weapon, and harneys, and thinking it
 inough if they might with their naked bodies eskape the da-
 unger. Many of them for feare and haste wer drowned in the
 riuer which was betwext home and them. The innocent ar-
 my behouldeth the reuenge of their enemies, and seith them
 selues to haue the Victory without battaile. The souldiers ga-
 thereth vp the spoile, and with great ioye acknoledge god on-
 ly to be the geuer of that ouerthrow. The bishops them selues
 triūpheth in God to see the enemy put to flight without blud-
 shed, and the Victory to haue ben gotten by faith in God and
 not by force of man. This the Iland being sett in good or-
 der, the enemies both visible and inuisible being ouercom-
 med, the bishop returneth home ward: to whom God gaue
 prosperous passage both for their owne vertues sake, and also
 at the intercession of the blessed martyr saynt *Albane*.

How the Pelagian heresies begynning to spryng againe Germanus
 returning to Britanny with Seuerus cured a lame young man, cor-
 rected the heretikes, restored the faith.

The. 21. Chap.

NOt longe after was there worde brought owt of the sa-
 me Iland that the Pelagian heresies beganne of new to
 grow and multiplie, by meanes of certaine whiche be-
 gan againe to set furth the same. Againe therfor ar directed to
 the bishop the prayers of al the clergy that he wold go through
 with the cause of God, which he had taken in hād before. Who-
 se petition he accepting retourneth again wyth prosperous
 windes in to Britanny, with one Seuerus a man of great holy-
 nes, as the which was the disciple of *Lupus* bishop of *Trecassa*
 and was ordeyned bishop of *Treners*, and preached first vnto
 that part of the Germans the word of God. In this meane sea-
 son the wycked sprittes slieng about the Iland did foreshew e-
 uery where (so forced and constrayned) that Saynt *Germane*
 was comyng. In so much that *Elafius* one of the cheifest of the
 Iland

land with out the report of any manifest messenger, hasted to the seas side, their to meete the holy men at their ariual, bringing with him his son which in the flower of his youth was benumbed of his leg: which was so shrunke in to his thigh warde, through the dryth of his sinowes, that he could not set his fote vpon the ground. With this *Elafius* came a great multitude of people to receiue the holy prelates: which as sone as they came a lande, fell a preaching to the people after their wont manner. They finde the people as touching their faith in the self same stay they leste them, they learneth the fault to remayne in a few, after whom they seeke, and finding them owt they condemne them. This donne *Elafius* falleth downe at the feete of the byshops, offering them his sonne, whose pitefull case neded no prayers to entrete for the relief thereof. Euery man of him selfe pityed the young man, especially the priestes, who altogether (according to the pitie conceiued) beseeched the clemency of God. And forthwith Saynt *Germane* takyng the younge man to him, made him sitt downe: he sealeth his knee that was thus bowed inward, and with his blessed hand fercheth thourow all the affected place, as farre as the greif went. And beholde ech parte as sone as he touched it, receiued helth, and the sinowes returned to their naturall course, so that in sight of them all, the younge man is restored sounde vnto his father. The people all astonyd at the sight of so straunge a miracle, and in all their harts the catholik fayth therby confirmed. After that he preacheth to the people of the redresse of the said heresies. And by the assent of them all, the first authors thereof are condemned, to be banished the land, and are deliuered vnto the priestes to be conveyed beyound the sea: that by this punishment both the country might be ridd of them, and they of their heresy. Wherby it came to passe, that in that places the fayth longe time after remained sound and vndefiled. All thinges thus ordered the holy priestes retourned with like good speede as they came. Saynt

Germane

Heretikes
banished
the coun-
tre, sett it
in rest and
quiet.

Germane after this went to *Rauenna* to treat for peace for the people of litle Britanny in fraunce, and there wyth great reuerence being receiued of *Valentinian* the emperour and *Placidia* his mother he de ceased vnto Christ, whose corps wyth an honorable company was conueyed vnto his owne church not wythout miracles donne by the way therby. Not long after *Valentinian* is kylled of the fouldiars of *Eius patricius*, whom he had slayne before the syxt yere of *Marcianus* raygne, with whom the west empire decayed and came to ruine.

How the Britannes being free from all foraine warres, fell at warres with in them selues and to all other myscheifes.

The. 22. Chap.

AT this time the Britannes wer at peace with all other forayne ennemies but yet at warres with in them selues. Their citties and townes lay waste which the ennemies had destroyed: and they which had eskaped the handes of the enemies, wer slayne many of them of their owne felowes. But hauing yet as freshe in mynd the late calamities and slawgh- ters they sustayned, their priestes peres, and subiectes kept the selues sumwhat in order. But after their death, the generation that followed, litle knowing and lesse regarding the stormes paste in their fathers dayes and hauing respecte only to that present prosperous estate in the which they then liued, wer so set to breake all good orders of truth and iustice, that skant any tokē or remembrance thereof remayned, but only in fewe and that in very fewe. Among many other of their horrible doinges, which their owne historiographer *Gildas*, doth lamentably set forth in writing, he sayeth of the thus, that they neuer tooke care to preache the gospel of Christ vnto the English and Saxons which inhabited the land among them. But yet the goodnes of God did not so forsake his people, whom he foreknew to be sau'd. But provided for the sayd nation of the English much more worthy preachers

H chers

chers, by whome they might be brought vnto his fayth.

How Saynt Gregory the Pope sent Saynt Augustine with certaine religious men to conuert the Englishmen, and with letters of exhortation encouraged them in their enterprife.

The. 23. Chap.

An. 496.
S. Gregory sendeth
S. Augustine to preache the
faith to
English
men.

THe yere of thincarnatiō of our Lord 582. *Mauritius* the 54. Emperour after August raigned Emperour of Rome 21. yeres. The x. yere of whole raygne, *Gregorius* being a mā of the greatest vertu and learning of his time, was the bishop of the Romane and Apostolick see, which he gouerned xiiij. yeres, vii. monethes, x. dayes. Which the xiiij. yere of the raygne of the sayd emperour, and about the hūdreth and fiftieth yere of the English mēs coming in to Britāny, being moued by inspiratiō of god there vnto, sent the seruauant of God, *S. Augustine* and certaine other mōkes which feared god with him to preach the word of God vnto the nation of the English men. Which obeying the bishops cōmaundement, when they beganne to take the sayd enterprife in hand, and had already trauailed part of the way, they bethought them selues it should be better for them to returne home againe, then to goe vnto that barbarous and saluage countrie, whose language they knew not. And thus by common assent they determined to do, as being the more surer way. Wher vppon they sendeth *Augustine* backe againe to the Pope (whom he had appoynted to be bishop ther if they wer receiued of the English men) humbly to require him that they might not go forward in that so vncertaine, so perilous, and paynfull peregrination. Whom he yet exhorted by letters, that putting their trust in the helpe of God they should procede in their good purpose, of the which letters this is the copy. *Gregorius the seruauant of the seruantes of God &c.* For so much as

A letter of S. Gregory exhorting S. Augustine to pursue better it wer neuer to begynne a good worke, then after it is once begonne to goe from it againe, yow must nedes (my deare sonnes) now fulfill the good worke which by the helpe of

of God yow haue taken in hand. Let therfor neither the trauail of the iourney, neither the talke of euil tōgued mēdis may yow. But with all force and seruour make vp that yow haue by the motiō of God begōne, assuring your selues, that after your great labour eternal reward shal follow. Be yow in al pointes obediēt vnto *Augustine* wōh I haue sent back vnto yow, and appoynted him to be yower Abbate, knowyng that shall much profitt yower soules, which yow shall do vpon obedience of his commandement. Ower almighty Lord defend yow with his grace, and graunte me to see the frute of your labours in his kyngdom of heauē: and though I can not labour my selfe wyth yow, yet I may enioy part of yower reward, for that I haue a wil to labour. God kepe yow helthy my deare beloued children, dated the. 23. of Iuly, ower Lord *Mauricius Tiberius* raigning, ower most vertuous emperour, in the xiiij. yere of his empier, the xiiij. yere after his Confullship, *Indictione 14.*

How he sent to the bishop of Arells a letter to receiue them.

The. 24. Chap.

HE sent also at the same time letters vnto *Etherius* archbishop of Arells that he should fauorably entertaine *Augustine* going in to Britāny of the which letters this is the tenor. *To the Right Reuerend and most holy, his brother and fellowe bishop Etherius, Gregory the seruante of the seruantes of God.* Though with such priestes as loueth god, religious men nedeth no commendation, yet bycause oportunitie to write did serue, we thought it good to directe our letters to your brotherhood: aduertising yow that we haue sent *Augustine* the bearer herof wyth other seruantes of god accompanyeng him for the helth of soules: whom it behoueth yower holines to helpe and comfort as the holy order of priesthood requireth. Ant to then-tēt yow may be the better willing so to doe, I haue willed him to discouer vnto yow the cause of his iourney, not dowting but that knowen, yow wil gladly shew him what comfort you may.

An other
letter of S.
Gregory
to the Arch-
bishop
of Aerls.

THE HISTORY OF THE

We commend also vnto your charitie ower common son *Candidus* priest, whom we haue sent to ouersee ower church belonging to ower patrymonye. God kepe yow in safete reuered brother. *Datum vt supra.*

How that *Augustine* cumming in to Britanny first preached vnto the kyng of kent in the Ile of Tenet, and so being licenced of him cam after in to kent to preache.

The.25. Chap.

The ile
of Tenet

Augustine being muche encouraged wyth the comfort of S. Gregorie returned to preache the word of God with the seruantes of Christ which wer with him and came in to Brytanny. Ethelbert at that time was kyng of kent a man of greate powessance, as the whiche had enlarged the fruntures of his empier as far as the greate flud Humber by the whiche the west and northe Englishe ar diuided. At the easte ende of kent there is the Ile of Tenet. 600. miles in cumpasse, according to the estimation of Englishe miles, whiche Ilande is parted from the lande by the flud *Vantsome* whiche is of iij. furlonges bredthe and in ij. places only passable: for bothe the heddes of him runeth in to the sea. In that Iland was *Augustine* set on land, and his fellowes, to the number of almost forty persons. They tooke withe them certayne Frenche men to be theyr interpreters according as *Gregory* had commaunded. And sendinge vnto the kynge *Ethelbert*, they sent him worde, that they came from Rome, and that they brought him very good tydinges, that is to wytt, that such as shoulde followe and obey his doctrine, they shoulde enioye an euerlasting kyngdome in heauen with the true and liuing God. Whiche hearing this, commaunded that they shoulde tarry in the said Iland, hauing

The

CHVRCH OF ENGLAND. The first booke.

31

The first face, shewe, and maner of preaching the ghospel to vs Englishmen, by S. *Augustin* our Apostle, in the presence of *Elbert* then kinge of kent &c, An. 596.



all thinges necessary ministred vnto them, vntill they shoulde heare farder of his pleasure. For the brute of Christian religion had come before vnto him, as the whiche had married a Christian woman of the countrey of Fraunce named *Bertha*, whome he married with these conditions taken of her parents, that it shoulde be lafull for her to kepe vnbroken the rites of her faythe and religion, wyth her bylshope *Luidharde* by name, whome they appoynted her, to asiste and helpe her in matters of her faythe. Wythin fewe dayse herof the kyng came vnto the Iland: and sitting a brode, he bid *Augustine* with his fellowes to come to common wyth him. He wold not suffer him to come vnto him into any house, least if they wer skilfull in forcery they might the rather deceiue him and preuaile against him. But they came not armed with the force of the diuell, but endewed withe the strength of God carying before them in place of a banner, a Crosse of syluer and the image of ouer Saurour paynted in a table, and singing the letanies, prayed bothe for them selues, and also for them to whome and for whose sake they came thether. And when they sitting downe as the kyng did byd them, preached vnto him the worde of life, and also to all his houshoulde there present, he answered them saying: yow geue vs very fayer wordes and promisses: but yet for that they ar straunge and vnknown vnto me, I can not rashly assent vnto them, forsakyng that auncient religion whiche this longe both I and my people haue obserued. But for so much as yow ar come so far to thentent yow might part vnto vs suche knowleadge as yow take to be right true and good, we will not seeke yower troble, but rather wyth all courtesey receiue yow, and minstre yow such thinges as ar behouefull for yower liuelioud. Nether do we let, but that yow may wynne vnto yower professioun wythe yower preaching as many as yow canne. He allowed them therefore a lod-

Our faith
began
with
Crosse
and pro-
fession.

ging

ging in the citty of *Cantorbury*, whiche was the head citty of his dominion, and as he promised, provided them of necessities, and freely licenced them to preach. It is sayd that as they approached neare the citty, hauing the crosse and image of our kyng and Sauriour Iesus Christ caried as their maner was, before them, they songe all in one tune this letany following. *We beseeche thee O Lord for thy great mercy sake that thy furye and thyn angre may be taken from this citty, and from thy holy house, because we haue sinned. Alleluya.*

How the sayd Austen liuing in kent did follow the primatiue church both in teaching and liuing, and of *Cauterbury* the place of the kinges abode was created Bisshop.

The .26. Chapter.

After they wer now entred in to their lodging, they began to expresse the very Apostolik order of liuing of the primatiue church, seruing God in continuall prayer, watching, and fasting, and preaching the worde of life to as many as they could, despising the commodities of the worlde, as thinges none of their owne, taking of them whom they instructed only so much as might serue their necessities, liuing them selues according to that they taught other, and being ready to suffer both troubles and death it selfe in defense of the truth they taught. Wherebye many did beleue and wer baptised, maruailing much at the simplicitie of their innocent liuing, and the sweetnes of their heavenly doctrine. There was at the east ende of the citty an auncient church buylt in the honor of saint *Martine*, made while the Romans wer yet dwelling in England, in the which the quene (which as we haue sayd was a Christen woman) did vse commonly to pray. They also resorted commonly to the sayde church and began

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THE HISTORY OF THE

there first to syng seruice, say masse, pray, preache, and christen, vntill such time as the kyng being conuerted vnto the faith they receiued more ample licence to preach where they would, and either to buylde of new or repayre owld churches. But when the kyng him selfe being much delighted wyth the purite of their life and the example of their godly conuersation, as also with their swete promises (which to be true they proued by the working of many miracles) did beleue and was baptised, there began more and more dayly to resort vnto their sermons and renouncing the rites of their owld gentilitie, to ioyne them selues by the fayth to the vnitie of the holy church of Christe. Of whose faith and cōuersion though the king much reioyced, yet he would force none to become Christian, but only shew him selfe in outward apparance more frendly vnto the faithfull as companions of one kingdome of heauen with him. For why? he had learned of these his masters that the seruice of Christ must be voluntary and not forced. And without any farder delay he appointed out for his sayd doctours a place and see semely for their degrees in his head citty of *Cantorbury*, and gaue them possessions necessary for the maintenance therof.

How he being created bishop did aduertise Gregory the Pope of such thinges as he had don in Britanny, and required his counsell vpon certaine incident cases,

The. 27. Chap.

After this the seruaunt of God *Augustine* came to *Arles*, where of *Etherius* Archebischoppe of the sayd citty, he was created Archebischop of the nation of the English men, according as S. Gregory the Pope had commaunded. And returning vnto Britanny, he sent forthwith *Laurence* priest and *Peter* monke vnto Rome, which should make relation

CHVRCH OF ENGLAND. The first booke. 33

lation vnto saint *Gregory*, how that the English men had receiued the faith and he made their bishop, and also required his aunswer vpon certaine doubtess necessary for him to be informed of, wher of with out delay he receiued aunswer. Which we thought good to put in to this our history.

This chapter is full of much good learning and godly instructions.

The interrogatories of *Augustine* bishop of the church of *Cantorbury*. First how the bishops should behaue them selues among their clergy, and how the offeringes of the faithfull vpon the aultar should be distributed. And what is the bishops office in the church. *Gregory* the Pope answered. The holy scripture testifieth as I am sure yow know, and specially the Epistles of Saint *Paule* vnto *Timothe*, in the which he goeth about to enstruete him, after what sorte he ought to be conuersaunt in the house of God. The maner of the see Apostolik is, to geue commaundement vnto suche as be made bishops, that all maner oblations that ar geuen be diuided in to iiii. portions. And the one therof geuen vnto the bishop towards his hospitalite, thother to the clergy, the third to the poore, the fourth to the reparation of the churches. But for so much as you being brought vp vnder regular discipline, must not by the order of yower rule, liue a part from yower clergy, in the church of the English which is as yet but newly entered in to the faith of Christ, you must follow that trade and forme of lyuing, which was vsed in the primatiue church among the fathers, amonge whom there was none that sayd that to be his owne which he possessed, but al their thinges wer cōmon. And if there be any amonge the clergy out of holy orders which can not liue chaste, they shall take wiues and haue their stipend allowed them without. For of the same partes of which we haue spoken of before, we know it is written, that it was diuided to euery man according as he had nede. You must also think and provide for their stipend: and they ar to be kepte vnder the ecclesiasticall rule, and secne vnto, that they

The See Apostolik.

S. Augustine in our Apostle w as a make.

The clergy out of holy orders taketh wiues.

I liue

liue honestly, and plye their psalmodye, and kepe both hart, tongue and body from all vniuersall chinge through the grace of God. As for them that liueh after the common sort, what nede I to speake, ether what portions they shall geue, ether what hospitalite they shall kepe, ether what worke of mercy they shall fulfill? Seing it is commaunded that all which is superfluous, should be employed vpon godly vses, according as our Lorde the master of vs all doth teach vs, *Quod superest date elemosinam & omnia munda erunt vobis*, of that which is left geue almes, and all shalbe cleane vnto you.

LUC. 11.

Augustines demaunde. Where as there is but one faith, why be there so many fundry customes of churches? And one custome of masses is obserued in the holy church of Rome, an other in Fraunce?

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Gregorius pope answereth. Yower brotherhood knoweth the custom of the church of Rome in the which you wer brought vp. But it pleaseth me that if you haue founde any thing be it other in the church of Rome, Fraunce, or any other, that may more please god, that you cheuse that, and plant in the English church which as yet is but late come to the faith, the best orders that you can cheuse, and gather out of them all. For the thinges ar not to be loued for the place, but the place is to be loued for the good things that ar in it. Cheuse then out of eche church, and that that is most godly, most religious, moste best in any of them, that being gathered together as it were in a boundell deliuer vnto them, and inure them there vnto.

The question of Augustine. I praye you how shall he be punished which taketh any thing away from the church?

Of
church
robberies.

Gregorius answereth. That you may consider by the person of the thefe. For there be some which hauing otherwise to liue, yet steleth, and some other there be, which are driuen thereunto by nede. Whereby some must be merced with fines, some must

must be punished with stripes, and some fauorably, some sharply corrected. And when sharpe punishment is exercised, it must be done in charite, not in fury. For therfor the man is punished that he might not be damned in hel fire. And so we must chastise our brothers offending, as the good fathers doth their carnall children, whom though they punish for their fawtes, yet they seeke to haue them their heires, whom they punish, and their possessions they kepeth for them, whom they seme to chasten in their anger. This charite therfore is euer to be kept in mind, and according to it correction is so to be measured, that the minde exceedeth not the rule of reason. Thow shalt also tell them, that they must make restitution of such thinges as ar taken from the church. But god forbid, that the church should looke to receiue with encrease of gaine such earthly thinges, as hath ben taken from them.

The question of Augustine. Whether ij. german brothers may marry two sisters which be many degrees from them?

Gregorius answereth. That may be done lawfully by all meanes, for there is nothing found in the scripture to the contrary.

The question of Augustine. Vnto what generation may the Christians mary with their kindfolke?

Gregorius answereth. It is permitted by a certaine law of the Romanes that brothers and sisters children may lafully be ioyned together in wedlock. But experience sheweth that of such wedlocke their can growe no children, and the holy lawe forbiddeth that we should reuele the turpitude of our kindred. Wherefor it is necessary that it be the third or the fourth generation that should be permitted to marrye. As for the second must in any wise forbear one from the other. To marry with our steppe mother, it is a greuous offense, for it is written in the law. *Thou shalt not reuele the turpitude of thy father.* The sonne can not reuele the turpitude of his father. *Leuit. 18.*

But bycause it is written, *They shal be two in one fleshe*, he that presumeth to reuele the turpitude of his steppe mother, whiche was one fleshe with his father, he truly reueleth the turpitude of his father. It is also forebidden the to marry with thy brothers wife, for that by her former mariage she was one fleshe with thy brother, for whiche cause Iohn Baptiste was behedded and suffered holy martyrdome. To whom though it was not sayd, that he should deny Christe, yet was he killed for the confession of Christe. For in that oure Lorde Iesus Christe sayd *I am the truth*, for that he was killed for the truth, he shed his bloud also for Christ. And whereas there be many of the English people, which whiles they were yet infideles, were thus vnlawfully coupled, when they commeth to the faith they are to be warned, that they forbear, and take it to be a right greuous offense. Teache them to feare the dredfull iudgementes of God, least for vnlaful carnall loue they runne in dawning of hell fyre. And yet for this are they not to be kept from the communion of the body and bloud of our Sauour Christe, least you may seeme to punish such thinges in them, which they committed by ignorance before their baptisme. For at this present time the holy church with a zeale doth punish some thinges, some other of a mekenes it doth tolerat, at some other it winketh vpon consideration. Yea it so beareth and dissembleth, that the euill which it hateth, by bearing and dissembling it redresseth. All such as commeth to the faith, ar to be warned that they committe no such thing, and if they then doe, they are to be restrained from receiuing the sacramēt. For as they are sumwhat to be borne withall which of ignorance doth offend, so they are sharply to be corrected, which wittingly feare not to syn.

Augustines question. If the bishops ar so far a part one from the other, that they can not conueniently assemble together, whether one may be ordained a bishop without the presence of o-

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CHVRCH OF ENGLANDE. The first booke. 35
ther bishops?

Gregorius answereth. In the church of England in which thou only art as yet a bishop, thou canst ordaine none, but without other bishops. For when come there any bishops oute of Fraunce which might assist you in ordaining bishops? We will therefore you ordaine bishops, but so that they may not be one far from an other, that there be no such necessitie, but that they may hereafter come together at the creation of o-ther. The Curats also whose presence may do good ought easily come together. When then by the helpe of god, the bishops shall be so made that they shall not be far a sunder one from the other, there shall be no bishop created without iij. or iiij. bishops assembled together. For in spirituall matters howe they may be wiselye and prouidently disposed, we may take example of carnall matters. We see when mariages ar solemnized in the worlde, other that ar married ar called there vnto that such as were married before, should ioye with such as are married after. Why then may it not be like in this spirituall ordinance (in the which by spirituall ministerie a man is ioyned vnto God) that such then should resort together, whiche ether may reioyce of the worthines of him that is made bishop, or may pray together vnto god for his continuance?

Augustines question. How shall we deale with the bishops of Britanny and Fraunce?

Gregorius answereth. We geue the none authorite ouer the bishops of Fraunce, for that of auncient time, of my predecessours the bishop of *Arles* receiued his palle, whom we must not bereue of his authorite. And if it chaunce you therfor to go to Fraunce, you shall treate with the said bishop of *Arles*, how such defaultes as ar in the bishops may be redressed. Who if he be negligent in the execution of ecclesiasticall discipline, you must moue him and prick him forward there vnto: to whom also we haue written, that ioyning with you being there pre-

sent, he will do his endeouore, to reforme the maners of the bishops in such thinges, as ar contrary to our Lordes commaundement. You by youre owne authoritie haue nothing to doe in sitting vppon the bishops matters. But yet by courteously entreating them, by counselling them, by geuing good example for them to follow, you may reforme to vertue the mindes of the euell disposed. For why? It is written in the law, he that passeth through an other mans feilde, shall not thrust his syckle in to his corne, but rubbe the eares with his hande, and so eate them. Neither canst thou thrust the syckle of iudgment into the corne that is committed vnto an other mans charge, but with the example of thy well doing, thou mayst rub of the chaffe of syn from gods corne, and by treating and perswading with them, conuert them to the body of the church of Christ, as a man doth the meate he eateth, in to his owne. But what so euer ther is to be don by authorize, let it be don by the sayd bishop of Arles: least that order should be broken which was ordayned by the auncient institution of oure forefathers. As for all the bishops of Britany, we commit the vnto your charge, that the vnlearned by holisom doctrine may be instructed, the weake by good persuations may be strengthened, the froward by iust authorite may be corrected.

Augustines question. Whether a woman that is great with childe may be baptised? Or how long after she is brought a bed, shall she tarry or she be receiued in to the church? And the childe that is borne, how longe shall it tarry er it be baptised lest it be preuented by death? Or how long after she is brought a bed, shall her husband forbear her carnall company? Or if she be in her monethly defecale, whether she may cum to the church or be receiued to the mystery of holy communion? Or the mā after he hath carnally knowen his wife, whether he may enter in to the church before he hath washed him self with water, or receiue the mystery of the holy communion? Of all

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the which the rude English nation had nede to be informed.

Gregorius answereth. I doubt not but you haue ben required counsell in theis matters, and I think also I haue made you already aunswer herein. Yet that which youer selfe could say and thinke herein, I think you wold haue it confirmed with my aunswer. The woman with child, why should she not be christened, seing to be teeming is no synne before the eyes of allmighty God? For our first fathers, when they had synned in paradise by the right iudgment of God, they lost the immortalite which they had receiued. And for so much as God wold not vtterly destroy mankynd for his syn in punishment of his syn, he tooke from him the benefite of immortalite. And yet of his mercy and goodnes he reserued vnto him the encrease of issue. That then which of the gift of God is reserued vnto the nature of mā, by what reason should it be restrained from the grace of baptisme? For in that sacrament by the which all syn is vtterly taken away, it is great folly to think any man to be restrayned from the gift of that grace which is willing to receiue it. When the woman is deliuered, how many daies after she shall cum to the church it is plaine to be knowen by the commaundement of the ould testament which saith thus. *The woman which hath borne a male childe shall remaine xxxiiij. daies in the blud of her purification: she shall touch no holy thing nor shall enter into the sanctuary, until the daies of her purification be fulfilled. But if she haue brought fourth a femal child, lxvj. dayes she shall remaine in the blud of her purification.* Which yet is to be knowen that it is taken in mistery: for if the same hower that she is deliuered she should cum to the church, she should run in no danger of gods displeasure. For it is the pleasure of the flesh not the paine that caueth the syn. The pleasure is in begetting the childe, but bearing is the paine and trouble. Wher vppon it was sayed vnto ouer first mother which first

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The pri-
macy of
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England.

Leuit. 12.

brake gods commaundement. *I shall multiply thy pangues and paines and thou shalt bring fourth in sorowe.* If then we forbid the womā which is deliuered, to cū to the church, we make as though her paine wer her syn. By no waies then it is forbidden to christen ether the woman that is deliuered, or the childe wherof she is deliuered, yea the very first hower ether of the deliuey of the one, ether of the birth of the other, if any of them both be in perill of death. For the grace of the sacramēt, as it is to be geuen vnto the liuing with great discretiō, so is it to be offred without delay to the which draweth toward their death: lest while time conuenient to geue the mystery of our redemption is looked and taried for, by meanes of delay the partie dye before he may receiue the sayed benefit. Nether shall the man carnally accompany with his wife, vntill the child that is borne be weaned. But now by a corrupte custom, the women refuse to nourse the children borne of their owne body: which seme to haue ben found out only of incontinence: for therfore they refuse to nourse their owne children, by cause they will not forbear the company of their husbādes. Wherfor such as of an euill custome do put out their children to nourse, shall not lye with their husbāde vntill the daise of her purification be fully complet. Also in the time of of her flowers they ar forbid to cōpany with their husbāde. So that the ould law doth punish the which hath to doe with a woman being in that case. Which woman yet neuerthelesse is not then forbidden to cum to the church, because the superfluite of nature cannot be imputed for syn: and for that she suffereth that against her will, it is no reason she should be restrained from cūming into the church. For we know that the womā which was diseased with the bluddy flix coming hūbly behind our lord, touched the hem of his garment, and by and by she was cured of her said infirmite. If then the woman which had the bluddy flix, might lausfully touch the garment

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of our Lord, why may not she enter into the church which suffereth her monethly flours? But you will say: as for her, her malady forced her to seeke remedy, this other is taken of her customable sycknes. Consider this with thy selfe deare brother, that all that we suffer in this mortall flesh by feblenes of nature, it was by the iust iudgement of God ordained after our syn. As hunger, thirst, heate, cold, werinesse, procedeth of the infirmite of nature. And what other thing is it to seeke foode against hunger, drinck against thirst, open ayre against heate, garmente against colde, rest against wearinesse, but to take medicine against sycknes? So vnto the woman that monthly course of her body is a diseafe. If then she did well presume which being sycke touched the garment of our Lorde, that w hich is graunted to one woman, why should it not be graunted vnto all other, w hich by nature ar greued with like sycknesse? Nether shall she be forbidden in the sayd daies to receiue the holy sacrament: but if of a great reuerence which she hath there vnto, she will not presume to receiue it, she is the more to be praised: but if she doe receiue it, she is the lesse to be iudged. For it is the point of well disposed mindes there to acknoledg their fault sum times, where there is none in dede. For many times that is committed without fault, which yet proceeded of a fault. Where vpon to eate when we ar hungry is no faute, and yet hungar began and sprange first of the syn of our first father. And that mounthely custome is no syn to the woman, for that it happenyth naturally. But yet by cause nature is so corrupted, that without the mans will, it semeth to be defiled, it had his first originall of syn, and remaineth as a punishment, to thintent man might now know what he is becum through the iustice of God by syn. And that man which did cōmit sinne with his wil, should feelee the punishment of syn against his wil. And therfor women when they do consyder them selues herin, if they meke-

Of natural infirmities.

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THE HISTORY OF THE

ly refuse to cum to the sacrament of the body and bloud of Christ, they ar to be commended of their good consideration: But if of a good custome, of a religious life, they haue a feruent desire to cum vnto the holy misteries, they ar not to be forbidden, as I haue sayd before. For as in the ould testament outward workes ar to be obserued, so in the new testament that is not so much regarded which is outwardly don, as that which is inwardly intended. For where as the lawe forbiddeth vs to eate many meates as vncleane, yet in the gospel our lord sayeth: *not that which entereth in to the mouth, defileth the man, but that cummeth out of the mouth that defileth the man*: And shortly he sayeth expounding the same: *out of the harte cometh euil thoughts*. Where it is sufficiently declared that to be vncleane before God which springeth out of the roote of an vncleane hert. Wheuppon Saint Paule also saith, that *to the cleane all thing is cleane: but vnto the vncleane and the infidele nothing is cleane*. And strait after he putteth the cause of that vncleane: *For their minde and conscience* (sayth he) *is defiled*. If then the meat be not vncleane vnto him which hath not an vncleane mind, why then that which the woman hauing a pure mynd doth suffer of nature, shal be imputed vnto her as impurite? As for the man which slepeth with his owne wife, shall not cum in to the church except he be washed with water. The law commaundeth the olde people, that the man which hath had to doe with his wife, shal both wash him selfe with water, and not enter the church before the going downe of the son. Which saying yet maye spiritually be construed: for then spiritually the man hath to doe with the woman, when the minde doth delite him selfe with vncleane thoughts of vnlafulfull lust. And except this fire of lust be quenched, he shall not think him self worthy the company of the faithfull brethren, which findeth him selfe possessed with vnchaste desires. Though of this thing diuers countries ar of diuers myndes,

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betwene
the new
testament
and the
old lawe.
Math. 15.

Ad Titu. 1.

Leuit. 15.

and

CHVRCH OF ENGLAND. The first booke. 38
and sum vseth one thing, sum an other, yet the maner of the Romans was euer of auncient time, after the company of their owne wyues both to purify them selues in the bath, and of reuerence a while to forbear cumming in to the church. We say not this for that we take mariage to be syn. But for that the very lafulfull company of man and wife is not without pleasure of the flesh: and that pleasure can not be all together without sum syn. For he was not borne of aduouty or fornication but of lafulfull wedlocke which sayeth: *Behold I am begotten in iniquite, and my mother hath conceiued me in syn*. He which knewe him selfe to haue ben conceiued in syn, mourned to remember his synfull byrthe. For the tree doth beare in his braunches, the corrupte humours which he drew of the roote. In the which wordes yet he dothe not call the carnall company of man and wife synne, but the pleasure therein. For there be many thinges, whiche of them selues be lawfull and allowable, and yet in the doing of them we ar sumwhat defiled. As oftentimes being angry we punish other mens faultes, whereby the calmnes of our mind is troubled: and though it be well done that we doe, yet is it not well that in doing it our minde is putt out of quiet. For he was angry with the vice of the offenders, which said, *Myne eye is troubled with anger*. For whereas the minde can not lift him self vp vnto the light of contemplation, except it be still and quiet, therefore he sorowed to see his eye distempered with anger. For while he was forced to looke downeward to punish the transgressours, he was forced also to be withdrawen from the contemplation of thinges which are aboue. So then it is a commendable thing to be moued with anger against synne, and yet is it a grief and a hinderance to the well disposed minde: for in that he hath ben angry, he knoweth that he hath offended. Wherefore, to come to the purpose, the right vse of carnall company betwene man and wife, is to come together for

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Psal. 50.

Psal. 30.

procreation of children, not for lust and pleasures sake. And if any man doth vse his wife not for carnall pleasure, but to the ende of procreation only, this man truly is to be left vnto his owne discretion, both for comming vnto the church and also for receiuing of the holy sacrament of the body and bloud of our Lord. For he is not to be kept ether from the one or the other, which being in the fire yet can not be burned. But when on the contrary, not the desire of issue, but the pleasure of the body beareth the chiefeest rule in the worke of copulation, they haue both cause to bewaile their frailte. For though the worde of god did graunt them so much, yet doth it not so graunt it them, that they should be out of feare of offence. For as saynt Paule writing to the Corinthians sayeth, *he that can not liue chaste let him haue his wife*, so he strait sayeth farder, *I say this as tolerating, not commaunding*. There is no toleration of that which is lafull of it selfe. Wherefore in that he vseth this worde *tolerate*, he sheweth it to be faulty. It is well to be pondered that our Lord intending to speake vnto the people in the mounte of Sina gaue commaundement they should first abstaine from wemen. And if the purite of the body were there so earnestly required, where our Lord by meanes of his creature did speake vnto men, that they whiche should heare the worde of God should be free from wemē, how much more the wemen which receiue our Lord almighties body, shall seke to preferue in the selues the clenness of the bodie, least they may take hurt by the greatnes of that vnestimable mistery? Herof also is it said by the priest vnto *Dauid* as touching his seruants, that if they wer cleane from wemē they should eate of the sew bred, which otherwise they should not be suffered to take, except *Dauid* would say that they wer pure from wemen. The mā bathed in the water after the carnall knowledge of his wife may be admitted to the sacramēt, whē it is tried that he may come to the church.

Augustines question. Whether after the illusion which is wont

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to befall vnto a man in his dreame, a lay man may receiue the body of our Lorde, or a priest may say masse?

Gregorius answereth. The testament of the ould law, as we haue aboue sayd, saith him to be defiled, and suffereth him not to enter the church before euening, and not but first bathed. Which thing the spirituall people otherwise vnderstanding, shall take it in like sense as we haue aboue declared. For he is deluded as it were by dreame, whiche being tempted with vnclenesse, is defiled with true imaginations in his thought. But he washeth him selfe with water, that is, he washeth away with teares the filth of his thoughtes. And except the fire of temptation go out, let him take him selfe guilty as it were vnto the euening. But in this maner of elusions, there is a difference to be had. For a man must narrowly search and discusse him selfe, of what cause this thing commeth into his minde, when he is a sleape. For sometimes it commeth of surfet, sometimes of superfluite or weakenes of nature, and somtimes also of vnclane thoughtes. When it commeth of the superfluite or infirmite of nature, it is nothing at all to be feared. For the minde in this case more soroweth that it hath willingly suffered, then that it hath any thing wittingly committed. But when it hath risen thourow inordinat excesse of diet, wherby the vessels of the seminall humours are replenished, the minde thereby is not cleare and voide of fault: yet it is not guilty of so great fault, that the mā thereby is to be withholden, ether from receiuing of the sacrament, ether from saying of masse. Bicause it may happē that ether it is holyday, ether of necessite the partye must say masse, for that there is no other priest to be gotten in that place. And if there be other at hand, yet the illusion comming only of surfet, is no sufficient cause to make a man forbear the receite of the holy mysteries. Yet from the offering of the holy sacrifice he ought (as I thinke) meekely forbear, though not from receiuing: except the minde withall be defouled with so-

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ōs or illu-
sions.

me vncleane phantasies. And though the partye do not remember, that in his dreame he sustayned any such phantasies, yet by his owne iudgement he is not guylty, if in the dayes before, he remembreth he had offended in gluttonous feeding of the body.

3. But if it riseth of any foule thoughtes, which he had wakyng, the offence is open and manifest of it self. For he doth see owte of what roote that pollution did spring. For the euill that he wittingly thought vpon, that vnwittingly he committed.

4. But here agayne we must consider, whether that thought sprang of suggestion, of delite, or of consent. For by these three all maner of synne is fulfilled. Suggestion is by the diuell, delite

Suggestio
Delight.
Consent.

by the flesh: consente by the spirite: The diuell was the first prompter to synne. Eua as it wer the flesh took delite therin.

Adam as it wer the spirite consented. And herin is requisite great discretion, that the mynde as iudge ouer him selfe should discern betwext suggestion and delite, betwext delite and consent. For when the wycked fend doth raise the first mo-

How sin
bredeth
in the har-
tes of me.

tions vnto synne in ower harte, if there follow no delite therin in the mynde, there is no synne at all committed. But when the flesh begynneth to take delite therin, then synne begynneth to springe: If then aduisedly he doth agree thereunto, then syn is perfyted. So that in suggestion is the beginning, in delite the feeding, in consent the finishing of synne. And it ofte chaunceth that the euill, that the diuell soweth in the thought, the flesh therin deliteth, add yet the soule doth not agree ther vnto. And though the flesh can fele no delite without the soule, yet the soule stryuing against the pleasures of the flesh, is against his will hampered with the plesure of the flesh in such sorte, that with reason he doth gaynsaye and not agree vnto it, and yet is bound with delite, but so that he much lamenteth his bande. Wher vpon that principall champion

Rom. 7.

of the heauenly army S. Paule, bewayled him selfe saying: *I fynd a law in my lymmes, repining against the law of my mynd and leading*

leading me away prisoner in the law of synne which is in my lymmes. If he wer prisoner, then he did not fight: and if he did fight why was he prisoner? He then stryued wyth the law of his mynd, against the which the lawe of his flesh dyd fyght. Then if he fought, he was not in bondes. Man therefore is both bonde and free: free through righteousnes which he loued, and bonde through the delite, which he boare against his will. These be the aunswers of holy pope Gregory vnto the demandes of the reuerent bishop Augustine. The epistle which he had addressed vnto the byshop of Arles, and sent after to Vergilius the successor of Etherius here followeth.

The Epistle of S. Gregorie vnto the byshop of Arles that he should ayde Augustine in the worke of God.

The. 28. Chapter.

Gregorius the seruauant of the seruantes of God sendeth greeting vnto the reuerent and his holy brother Vergilius bishop. With what affection ower brothers cumming of their owne accorde vnto vs ar to be enterteyned, it may thereby well appere, for that many times we ar wont to byd them vnto ower house for charites sake. If therfor it chaunceth yower brother and myne Augustine byshop to cum vnto yow, I pray yow receiue him with such harty and frendly enterteynement, that both he thereby may honorably be comforted, and other tawght how brotherly charite is to be mayntayned. And for that it often tymes chaunceth that they which be far of, shall soner learne by reporte of other such thinges as ar to be reformed where we ar, then we ower selves, if it be so that yow heare by him of thinges among yower priestes or other, worthy to be redressed, sytting in examination of the parties faultye wyth him, make diligent searce and scrutenye thereof. And in such thinges as offendeth God and prouoketh his wrath, shew yower selfe so houfull and harde to be entreated, that both to the feare of other, the offendours be punished, and

THE HISTORY OF THE

and the innocent throwgh false surmises be not oppressed. God kepe yow in helth Reuerend brother. Geuyn the xx. of August. the xvij. yere of the raigne of our good lord and Souerayne *Mauritius Tiberius* Emperour. *Indictione quarta.*

How the sayd *Gregory* sent vnto *Augustine* a palle with a letter, and more preachers.

The. 29. Chapter.

FArder more the sayd Pope (for so much as *Augustine* had aduertised him that ther was a great haruest and few workemen) sent him wyth his sayd legates, more preachers, of which the chiefest wer *Mellitus*, *Iustus*, *Rufinianus*: And by them also he sent all such thinges which wer necessary for the furniture ad ministry of the church: As holy vesselles, aultar-clothes, ornamentes for the churches: Apparell also for the priestes and clergy. Also reliques of the holy Apostles and martyres and many bookes. He sent him also letters by the which he signifieth vnto him that he hath sent him a palle, and enstrueth him what order he should kepe in making of Byshops in the country of Britanny: of which letters this is the tenor. To his most reuerend and holy brother *Augustine* bishop, *Gregorius* the seruaunt of the seruauntes of God. Though such as labour in the worke of God, may assuredly hope that god doth reserue for them vnspeakeable reward in the kyngdom of heauen, we neuerthelesse stand bound temporally also to honour and reward them: that they may by meanes thereof be the more earnestly bent to take paynes in fardering the honour of God. And for so much as by the goodnes of God and yower trauail, the new church of the English people is brought vnto the fayth and grace of Christ, we graunte vnto yow the vse of the Palle, that to weare such times only as yow say Masse. And we licence yow to ordayne xij. Bishops in such places as be vnder yower iurisdiction: but so that the Bishop of London

A palle from the Pope to Augustin the first Bishop of Caunterbury.

CHVRCH OF ENGLAND. The first booke. 41

don be euer here after consecrated of his owne Synode, and receiue his palle of this holye and Apostolike see wherin I by the auctoritie of God doe now serue. Also we will that you send a bishop to the citte of yorke, whom you shall think worthy of that prelatie, so that if that citte with the country about receiue the worde of God, the sayd bishop be authorised to make twelue bishops more, and he him selfe be their Metropolitan. For we intend to geue him also a palle by the grace of God, if we liue: whom neuer the lesse we will to be subiecte to yower dispositiō. But after yower death so to haue the ouersight of the rest of the bishops whom he shall make him selfe, that he be in no case subiecte vnto the auctorite of the bishop of London. Betwext the Bishops of London and York let this be the difference, that he be highest, that is first ordayned. All thinges that is don for zeale of Christe, is to be donne with common counsell and mutuall concorde, so that they may wyth one mynde dispose their doinges, and which they haue disposed accomplish without variance. We will farther that vnto yow be subiecte, not only the byshops which yow shall make your selfe or such as shalbe made by the bishop of yorke, but also all the priestes of Britannie. to the intent that of yowr liuinge and life they may receiue a paterne both to beleue and also to liue a right: and executing their officies both in soundnes of faith and integrite of lif they may attayne to the kyngdom of heauen when it shall please God to call them. God kepe yow in helth reuerend brother. Geuen the xx. of August the xix. yere of the raigne of our Soueraine Lord and Emperour *Mauritius Tyberius* the xvij. yere after his consulship, *Indictione quarta.*

The privileges of the Bishops of yorke and London.

The copy of a letter sente by S. Gregory to Mellitus the Abbat going to Britanny.

The. 30. Chap.

L

After

After the sayd legates wer gon, and wer now in their iourney toward Britany, the holy father *Gregorius* sent letters after them worthy memory, in the which he openly declared, how earnestly he desired the helth of our country. Writing thus. Vnto his deare beloved son Mellitus abbat, *Gregorius* the seruaunt of the seruantes of God. After the departure of you and the company which was with you, we wer in doubt what becam of you, for that we could heare nothing how you sped in yower iourney. When then God shall bring you vnto our reuerend brother *Augustine* bishop tell him, what I haue of longe time deuised with my selfe of the cause of the English men. That is to wit that not the temples of the Idols, but the Idoles which be in them be broken, that holy water be made and sprinkled about the same temples, altars buylded, relikes placed. For if the sayd churches be well made, it is nedefull that they be altered from the worshipping of diuels in to the seruice of God: that whiles the people doth not see their temples spoiled, they may (forsaking their error) be moued the more ofte to haunt their wont place to the honor and seruice of God. And for that they are wote to kill oxen in sacrifice to the diuels, they shal vse the same slaughter now, but chaunged to a better purpose. It may therefore be permitted them, that in the dedication dayes or other solemne daies of martyrs, they maketh them bowers about their churches, and feasting together after a good religious sorte, kill their oxen now to the refreshing of them selues, to the praise of God, and encrease of charite, which before they wer wont to offer vp in sacrifice to the diuels: that whiles sum outward comfortes are reserued vnto them, they may thereby be brought the rather to the inward comfortes of grace in God. For it is doubtlesse impossible from men being so rooted in euell customes, to cut of all their abuses vpon the sodaine. He that laboreth to clim vpp vnto a highe place, he goeth vppward by steppes and

Holy water,
altars
and re-
likes.

and pases, not by leapes. So vnto the childre of Israel being in Aegipt our Lord was wel knowen. But yet he suffered them to doe sacrifice vnto him still in offering vp of beastes vnto him, which otherwise they wold haue offered vpp vnto the diuels, as they wer wont to doe in the land of Egypt, that altering their intente, they should leue sum, and also kepe sum of their ould sacrifices: that is, that the beastes which they offered before, they should now offer still. But yet in offering them vnto the true God, and not vnto the diuels they should not be the same sacrifices in all pointes as they wer before. These be the thinges which I think expedient you declare vnto our sayd brother: to the intent that he being there may consider with him selfe, how each thing is to be disposed. God kepe you in helth dearly beloved son in Christ. Geuen the xv. day of Iune The xix. yere of the raigne of our soueraine Lord, *Mauricius Tyberius* emperour: and the xvij. yere after his consulship. *Inditione quarta.*

A letter of S. Gregorie to Augustine exhorting him that he should not glorie in him selfe of his vertues, and miracles.

The. 31. Chap.

ABout this time he sent *Augustine* an epistle touching such miracles as he had knowen to be done by the said *Augustine*. In the which epistle he exhorteth him, that he should take no pride of minde therefore. I know (saith he) deare brother, that it pleaseth god to shewe by thee great miracles among the people, which by thee he hath called to his faith. Wherevpon it is nedefull that of that heavenly gifte, both thou ioyest with feare, and fearest with ioye. Thou hast to ioye for that by meanes of the said miracles the Englishmens soules are wonne to the faith. Thou hast to feare, lest through the miracles, which be don by thee, thy weake mind be lifted vp in presumption falling as farre inwardly by vaine glory, as thou arte by outward praise puffed vp. We must remember that the di-

Luce .10. sciples returning with ioy from their preaching when they saied vnto their heauenly master, *Lorde in thy name the very diuells were obedient vnto vs*, it was by and by aunswered vnto them. *Doe you not reioyce thereat, but rather reioyce for that your names are written in heauen*. For they had fastened their mind vppon a priuate and temporall ioye when they ioyed of their miracles. But Christ calleth them backe from priuate ioy vnto commune, and from temporall to eternall, when he said: *Ioy for that your names are written in heauen*. For not all the chosen of god doth miracles, but yet all their names are written in heauen. For why? They which be the disciples of the truth, ought to ioye in nothing, but only in that good thing, which all other good shall haue, as well as they, and whereof they all shall haue ioy without ende. This therefore remaineth deare beloued brother, that of the thinges whiche by the power of god thou workest outwardly, thou exactly euer discusse thy selfe inwardly, and thourouly vnderstand both thy selfe who thou arte, and what plenty of grace god hath bestowed vppon that countrie, for whose sake, (to thentent it might be the rather conuerted) thou hast receiued the gift of working miracles. And if thou remember, that thou haste at any time ether by worde or dede offended god, haue that euer in thy remembrance, that the ofte thinking vppon thy synne may presse doune the mounting pride of thy hart. And what so euer grace thou ether hast or shalt receiue, to worke miracles, think it geuen thee not for thine owne sake but for theirs, the minister of whose saluation thou art ordained.

How Saynt Gregorie sent letters and presentes to king Ethelberte.

The 32. Chapter.

THe said holy pope *Gregorie* at the selfe same time sent vnto king *Ethelberte* a letter with rich presentes of diuerse sortes, doing vnto the king temporall honours, which

which through his helpe was growe in knowledg of the glory of heauen. The copy of the said letter is this. Vnto the right honorable and his most worthy sonne, *Ethelbert* king of the English, *Gregorie* bishop. God almighty, for this cause dothe calle good men to the gouernaunce of his people, that by their handes he may distribute the giftes of his mercy and grace, vnto all such ouer whom they haue the gouernaunce. Which thing we know to haue ben done among the nation of the English, ouer whom you are chosen to haue the rule, that by the giftes of God employed vppon you, the like benefites of grace might by your meanes be geuen to all such as are vnder your dominiō. And therfor O Noble Son labour diligently to kepe the grace which you haue receiued from god: and seeke with spede to set forth the faith of Christ to your subiectes. Haue a good zeale to procure the conuersion of as many, as you can possibly: forbid the worshipping of Idoles: ouerthrow their temples: edifie the maners of your people with exāple of your owne integrite, with wordes of exhortation, feare, fayer speach, and well doing, that he may be your rewarder in heauen, whose knowledg and name you make to be enlarged vppon the earth. He also shall make your memory the more famous vnto your posterite, whose honour you seke and maintaine among your people. For io *Constantinus* being sometimes a most vertuous Emperour him selfe, and calling his subiectes from the wicked worshipping of Idoles, brought them all with him selfe vnder the obeytance of God almighty, our Lord *Iesus Christe*. Whereby it was brought to passe, that his name was of higher renoune then any of the princes, that went before him, and so much in glorie excelled all his auncetours, howe much also he passed them in well doing. Wherefore let your highnes also seeke now to publish vnto the kinges and countries subiecte to your dominion, the knowledg of one god, the Father, the Son, and the holy Goste: to thentent thereby you

A godly letter of S. Gregorie to Ethelbert the first Christen kinge of english men.

may passe in honorable fame the aũcient kinges of your natiõ: and how much the more you trauail to do away sinne in your subiectes, you may haue so much the lesse fear of your own sinnes before the dreadful bench of Gods iustice. Our right reuerend brother *Augustine* bishop being brought vp in rule of religiõ, hauing good knowledg in the holy scriptures, and a man through the grace of god of much vertue, what so euer he shall aduertise you to doe, gladly heare it, deuoutly doe it, diligently remember it. For if you will heare him in that he speaketh vnto yow in Gods behalfe, God also shall the soner heare him speaking and entreating for yow. If otherwise (as God forbid) yow refuse to geue eare and heede to his wordes, how can God heare him praying for yow, whom yow despise to heare speaking to yow from god? Wherfor with all yowr harte ioyne yowr selfe with him and assiste him in gods busynes with all such authorite, that God hath geuen yow, that he may make yow partaker of his kyngdom, whose fayth yow in your kyngdom causeto be receiued and obserued. We will also yower highnes to know, that (according as we ar taught in the holy scriptures by the very wordes of God) the end of this world draweth onward, and the kyngdom of the sayntes of God shall follow, which neuer shall haue ende. And the ende of the world approaching many thinges shall fall vppon vs, which haue not ben heard of before, that is to witt, chaunge of the ayer, terrible sightes from heauen, tempestes contrary to the order of the times. All which shall not yet fall in ower dayes. Wherfor if yow shall know any of these to happen in your land, let not yower mynd be dismayed therwyth. For therfor shall there be signes sent before the end of the world to thentent we should the more diligently tender the helth of ower soules, liue euer in dowe and feare of death, ready prepared by good workes for the cumming of Criste our Iudge. Thus much haue I sayd in few wordes right honorable Son, intending to speak more at large, as

I shall

I shall heare the fayth to be enlarged in your kyngdom. Then shall I be so much the more encouraged to speake, how much the greater comfort I shall conceiue by the conuersion of your country. I haue sent yow small presentes, which yet shall not seme small vnto yow, if yow shall accepte them as halowed wyth the blessing of *S. Peter*. All mighty god make perfecte in yow his grace according as he hath begonne. And send yow both longe life here vppon the earthe: and that ended, eternall life in his kyngdom of heauen. The grace of God kepe yower highnes in faste my dere Son. *Datum vt supra.*

How *Augustine* repayred the church of our Sauour and buylded the abbay of *S. Peter* the Apostile.

The. 32. Chap.

A *Vgustine* after he had obtayned to haue a bishops see appoynted him in the kinges citty, as is aboue sayd, through the ayd of the kyng, herecouered there a church, which was there of owld buylt by the Romans which wer Christians, and did dedicate it to the name of our Sauour Iesus Christ, and there made a house for him and his successors. And not far eastward from the citty he buylded a * monastery in the which kyng *Ethelbert* through his aduise buylded a new church in the honor of Saynt *Peter* and *Paule*, and enriched it with sundry gyftes, in which both the body of *Augustine* him selfe and of all the bishops of Catorbury, and of all the kinges of kent wer wont to be enterred. Which church yet not *Augustine* him selfe, but *Laurentius* his successor did consecrat. The first Abbat of that monastery was one *Petrus* a priest, which being legat vnto Fraunce was drowned in a creak called *Amflete* and burned after a homly maner of the inhabitours of the same place. But ower Lord entending to haue it knowen, how worthy a man he was, made that euery night there appeared a light from heauen vppon the place, where he lay buried: which when the neyghbours about had espied, gathering therby that he was some good and holy man, and searching out what and from whence

Christes church in Caunterbury * That monastery is now called the Augultines, if it stande yet.

whence he was, remoued his body from thence and buried it honorablye in the towne of *Bulleyne*, in a place of the church conuenient for so worthy a person.

How *Edilfrith* kyng of the Northumbers wasted Britanny and conquered the Scottes.

The. 33. Chap.

ABout this time *Edilfrith* a man very valiaunt and much desirous of renowne was king of *Northumberland*: one that more wasted the Land of *Brytanny* then any of the English Princes. So that it semed he might be cōpared vnto *Saul* kyng of the Iraelites, saue only in that he was voide and ignorant of Gods religion. For none of all the coronells, none of all the kinges did conquer more of the lande of Britanny, ether making them tributary, ether dreuing them cleane owt of the countrey and planting the English in their places, then did this *Edilfrith*. To whom that might be wel applyed that the Patriarke *Iacob* sayd, when he gaue his sonne *Beniamin* his blessing in the person of *Saul*, *Beniamin* like a rauening wolfe, in the morning shall eate his pray and at night shall diuide the spoyle. Wherby *Edanaden* kyng of Skottes much grudging to see him goe forward after this sorte, assembled a mayne and a strong army agaynste him. But the sayd *Edilfrith* encountering him in the field with a few men gaue him the ouerthrow, and in that famous place of *Degsaftone*, disconfited his great army. In which field *Theobald* brother to *Edilfrith* was slayne, with that parte of the army wherof he was generall. This battell was foughtē in the yere of our lorde 603. and the xj. yere of his raygne, which lasted xxiiij. yeres, and the first yere of the raigne of *Phocas* then Emperour of Rome. From that time forward vnto this present neuer was there king of Scottes, which durst meete the English men in the field.

THE

THE SECOND BOOKE OF THE HISTORIE OF the church of Englande.

Of the life, lerning, and death, of blessed Pope Gregory.
The. 1. Chapter.



IN the yeare of the incarnation of our Lord An. 605. the hollie pope Gregory (when he had most gloriously gouerned the see of the Roman and Apostolique church. 13. yeares. 6. moneths and. 10. dayes) departed this lyfe, and was translated to the eternall seate of the kyngdome of heauen. Of whome it becometh me in this our historie of the church of England more largely to speake: by cause by his diligence he conuerted our nation, that is, the Engleishmen from the powre of Satan, to the fayth of Christ. Whome we maye well, and also must call our Apostle. For as sone as he was high Bishop ouer the whole wordle, and appointed gouernour of the churches lately conuerted to the belefe of the trueth, he made our nation the church of Christe, which had ben euer vntill that time the bondscлаue of Idolls. So that we maye lawfully prouownce of him the sayng of the Apostle: That althowgh he were not an Apostle to others, yet he was vnto vs. For *the signet and token of his Apostleship, we are in our Lorde.* This Gregory was a Roman borne, his fathers name *Gordian*, his pedegre of awncient stocke not only noble, but also religiouse. For Felix somtime bishop of that same see Apostolique, a man of greate renomme in Christe, and the church, was his greate grandfather. This nobilite of religion he kept, and maintayned, with no lesse vertue, and deuotion, then his parents, and auncient kinsfolke had done befor him. But his worldly nobilite he

S. Gregory Bishop ouer the whole worlde. 1. as head thereof.

S. Gregory our Apostle. 1. Cor. 9.

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for-

S. Gregory a religious mā. forsoke altogether and by the speciall grace of God turned the same to the purchasing of eternall glorie in heauen. For changing sodenly his secular habite he wēt into a monasterie: Where he began to lyue in such grace of perfection, that vnto his mynde (as often after he was wont to wytnes with weeping teares) all transitorie things were already subiecte, that he far surmounted al worldly workes, that he was wont to thinke of nothing, but heauenly things, yea, that being yet clogged with his erthly bodie, he now by contemplation did passe the verie naturall bounds of his flesh, and that he derely loued death also, whiche to most men is a paynfull payne, as an entrance of lyfe to him, and reward of his labour. All which things he sayd of him selfe, not craking of his encrease in vertues, but rather lamenting the lacke, and decaye of the. In which defecte (as he was wont to saye) he thought himselfe nowe to haue fallen by reason of his ecclesiasticall charge, and occasion of greater care. For talking on a time secretly with Peter, his deacon, when he had recompted the olde giftes, and vertuous graces of his minde, strayghtway he sayde sorowfully. But nowe alas, by the meanes of this my ecclesiasticall charges, my mynde is encombred againe with secular affayres, and after the good quyet and rest whiche it had, is nowe defiled againe with the dust of earthly busines. And when condescending to manie, it wandereth and roueth aboute owtward matters, after desiring inward good thowghtes, it returneth therunto no dowbte, the weaker. Therefore I weigh with my selfe what I doe now suffer, and I weigh also well, what I haue forgone. And when I behold, what I haue lost, this that I suffer wexeth more greuous. Thus sayde this holie man of a greate and passing humilitie. But we must thinke that he lost none of his monasticall perfection by anye occasion or trowble of ecclesiasticall charge or office of a Bishop: but rather that then he did much more good, and profited more in vertue by the labour of

con-

CHVRCH OF ENGLAND. The second booke. 46
conuerting manye to the faythe, then he hadd done before with the priuate quiet of his owne conuersation onely. For enen being bisshepp, he ordered his house like a monasterie. For as sone as he was taken owte of the monasterie, and ordayned to the ministerye of the aulter, being afterward sent as legate from the see Apostolike to Constantinople, he for all that, in the earthly princes palace lined so, that he neuer intermitted his purpose of heauenly conuersation. For he toke with him certaine brethern of the monasterie (which for verie brotherly loue folowed him to that Imperiall citie) for the better keping, of his regular obseruance: that alwaie by their example (for so he writeth) he might be fastned as with a stronge cable or anker to the pleasaunte porte of prayer, when soeuer he were tossed withe the raging whaues of wordly cares, and might also strengthen his minde by daylie conference, and reading with them, when soeuer it shuld be shaken with secular affaires. And truly he was by these mens companie not only defended from the assaultes of the worlde, and earthly troubles, but also more and more stirred vp to the exercises of heauenly life. For they exhorted him, that he would discusse and expound with some godly and mysticall interpretation the booke of blessed Iob, which was enwrapped with manie greate obscurities. Neither could he denie them his paines, which of brotherly loue moued him to this profitable labour: but hath therefore meruelously declared in 35. bookes of Expositions, how this worke of Iobes historie, first is to be vnderstanded according to the letter, then how it may be referred to Christe, and the sacramentes of the church, last in what sence the same may be applied to euerie particular faithfull man. Which worke he began to write, while he was legate in Constantinople, but he finished it afterward when he was Bishop of Rome. This blessed man, being in Constantinople suppressed an heresie of the state of our resurrection (which then

S. Gregory the popes legat at Constantinople.

S. Gregory
repre-
sents an
heresy ri-
sing in
Constanti-
nople.

Lm. 24.

The wor-
kes of S.
Gregory,

there arose) in the very beginning, by the force of catholike trueth, and verite. For *Eutychius* Bishop of Constantinople began to preache a false doctrine, which was, that our bodies in the glorie of the resurrection should be so subtile, as is either the winde, or ayer: so that it should not be possible to feele, or touche them. Which when S. Gregory had heard, he proued this opinion to be quite contrary to the right faith by the reason of truth, and also by the example of the resurrection of our Lorde. For the right, and catholike faith beleueth, that our bodies being exalted in the glorie of immortalitie, shal in dede be subtile by the effect of spiritual poure, but yet not withstanding able to be felt, and touched for the truth of our nature: according to the example of the bodie of our Lorde of which now risen from death him selfe sayde to his disciples: *Touche ye and see, for a spirite hath nor flesh, nor bones as ye see me haue*. In the assertion of this faith the right reuerend father Gregory did labour so much against this vpstert heresie, quenched the same with such diligence, and so vanquished it by the heale of the vertuous Emperour *Tiberius Constantinus*, that from thence forth noman was founde, which durst be a styrrer vp againe, or maintainer therof. He made also an other excellent booke, which is called the Pastorall. Wherin he declareth plainly, what manner of man he ought to be, which should be chosen to rule the church. And how the rulers therof ought to lyue them selues, and with what discretion instruct euery one of their hearers, and also with how great consideration they should daily weigh their owne weakenes. Moreouer he wrote. 40. homilies vpon the Gospell, which he hath diuided by equall number into 2. volumes. He made also 4. bookes of dialogues, in which at the request of his Deacon Peter, he hath gathered the vertuous dedes, of holy men, which him selfe could either knowe in Italie, or heare of, for their fame, to the example of good lyfe for all the posterite. That like as in his bookes of Ex-

posi-

positions he teacheth, in what vertues a man must labour, so by the describing of holy mens miracles he might shewe, what, and how greate the excellencie of those vertues is. Furdermore bicause the first and last partes of *Ezechiel* the prophet seemed obscure and darke, he hath fully shewed by 22. Homilies, how much light, and good matter is within them. That I nede not speake of his smal booke of answers, which he wrot back to the questiōs of S. Austin the first bishop of Englishmen, as I haue declared before, placing the whole booke it self in this mine historie. Neither of his other littell booke of Synodes, or Cōcels, which he hath made moste profitably, conferring with the bishops of Italie for the necessarie affaires of the church. Nor of his familiar letters, sent vnto diuers men. Surely it is my thinke, maruaile, that he should write so manie, and such great volumes being (as he saith of him self) almost in al his youth vexed with the paines of his bowells, and entralles, by the weakenes of his stomake euer more sickly, and made faint and feble with agues though not verie feruent for the time, yet with quotidian continually trubling him. But in these his greate griefes counting carefully with him selfe, that the scripture saith, *Euerie sonne which is receiued, is scourged before*, the harder he was kept downe with these present aduersities, the more certainly did he lifte vp him selfe, with the hope of euerlasting comforte. And this muche haue I sayde hitherto in the praise of his excellent witte, which could not, no not with so greate weakenes of the bodie, be any thing debated. Now whereas other bishops bestowed their labour in building of churches, and decking the same with gold and siluer, this man gaue him selfe all together to the gayning of soules. Whatsoeuer monie he had, he diligently distributed, and gaue the same to poore men, *that his righteousnes might remayne worlde without end, and his horne be exalted in glorie for euer*. Who might truly saye of him selfe that saying of blessed Iob: *The eare hearing did bring me to blesse, and*

Lib. 1. cap.
27.

Heb. 12.

S. Gregory
a great
almes mā

Psal. 111.

Iob. 29.

THE HISTORY OF THE

the eye seing did beare witnes for me, bycause I had delyuered the poore man crieng out, and the fatherles childe, who had no helper. The blessing of the perishing man came vppon me, and the heavy harte of the wydowe did I comforte. I haue put on iustice, and decked me theerwith as with a garment, and pretious crowne in my iudgement. I haue ben an eye to the blinde, and a foote to the lame. I was a father of poore men, and the cause which I knewe not I diligently sought for. I dyd breake in peaces the iawes of the rniuste man and euen out of his teath pluckt I the praye: And a litle after. Yf I haue denied (saith Iob) to poore men what they haue asked, and haue made the eyen of the widowe looke longe for her healpe: Yf I haue eaten my meate alone, and the poore fatherles childe hath not eaten thereof with me. For euen from myne infancie mercie hath grown with me, and out of my mothers wombe hit was borne with me. &c. Moreouer to this good S. Gregories piere, and perfecte righteousness this pertaineth also that he hath made our nation by preachers which he sent hither, partetaker now of eternall libertie, taking vs from the teeth of our old ennemie the dyule. For which our faith, and saluation reioysing with himselfe, and commending the same with worthie prayle, he saith thus in his exposition of blessed Iob: Beholde the tongue of Britannie, which ons knew nothing but to rore rudely hath of late begonne to sing the Hebrewe Alleluya in geauing praise to God. Beholde the Ocean sea ons rough and high, but now milde, and calme obeyeth to the seate of holie men, and the furiose fluddes thereof, which earthly Princes with force could neuer fraye the same for feare of God the poore priestes doe binde with bare wordes. And that Ocean sea whiche neuer feared the mightie hostes of infidels and heathen souldiers, doth now treble at the tongues of humble faithfull men. For whereas by good preceptes, and heauenly wordes, yea and with manifest miracles too, the grace and knowledge of God is powred into it, by the terrour of his diuinitie it is so bridled, and kept lowe that now it feareth to be troublesome, and most earnestly desirith to come to the glorie of immor-

A ioyfull
reioysing
of S. Gre-
gory tou-
ching the
conuersio
of Englad
to the
faith.

CHVRCH OF ENGLAND. The second booke. 48

mortalitie. By which wordes this holie father Gregory doth declare, that S. Austin, and his companie brought the English-
me to the knowledg of trueth, not only by preaching to them in worde, but also by shewing them heauenly signes, and miracles. This holie Pope Gregory amongst his other doinges, caused that in the chappels of the blessed Apostles Peter and Paule, masses should be said ouer their bodies. In the celebratiō of which masses he added these three words and petitiōs ful of greate goodnes and perfectiō: *Dieſq; nostros in tua pace disponas, atq; ab æterna dānatione nos eripi, et in electorū tuorū iubeas grege numerari.* Which is to saye: And disp ose our dayes in thy peace: cōmaunde vs to be takē frō eternal dānatiō, and to be numbred in the flocke of thine electes. He gouerned the church of Christ in the reygne of the Emperoures Morys and Phocas. But in the .2. yeare of this Phocas Empire departing owt of this life, he went to the true lyfe which is in heauen. His bodie was buried in S. Peters church before the *Vesterie*, the xij. daye of Marche. With the which bodie he shall ryse agayne hereafter in glorie, with other Pastors of the holie church: In his tūbe was written such an epitaphe, as foloweth:

*This corps, o earth, taken of the, take now agayne to keape
Vntyll the same the lord shall styrrē, to lyfe from deathfull sleape.
His spirite aboue the starres is gon, where death shal not it presse.
Which rather was a waye to him, the true lyfe to posseſse.
The cheſt Byshop buryd is, in this sepulchre here
Which euer, and in euery place in goodnes dyd appere.
The hungrie mān with foode he fedde, the naked he arayde.
With sacred sermons Christen ſowles, from Satans powre he stayed.
He dyd in worke, what thinge in word, ſoeuer he dyd teach.
That he might be a ſample ſet, to men while he dyd preache.
The Engliſh land to Chriſte he turned by vertues force and guyde.
Making by that new nation, all Chriſtendom more wyde.
To y howe, thy care, thy studie was, good Paſtor and thy paynes*

Maſſe ſaid
at the
Chrynes of
S. Peter
and Paule
in Rome.

An Epita-
phe apon
S. Grego-
ry our
Apoſtle.

of

THE HISTORY OF THE

*Of thy poore flocke vnto thy Lord, to bring the greatest gaynes.
With these thy triumphes then, reioyse Gods chosen capitaine.
For now reward of thy good workes, thou surely dost obtayne.*

The occasion
why S.
Gregory
sent preachers
vnto our
countre.

I must not here with sylens passe ouer the reporte wiche we haue heard by our elders and auncesters, of S. Gregory, how, and vppon what occasion he was moued to bestowe suche diligent labour in the conuersion of our cuntrie. Men say therefore, that on a certayne daye when manie marchantes came to Rome, and brought into the market place dyuers wares to be sold, and manie also came thither to bye, that emongest them Gregory him selfe came to cheape, and vew the market. Where when emongest other thinges he had spydde younge men set to be sold of white skinne and comly countenance, with decent order, and colour of their heare, beholding them a while, he demaundyd at last owte of what region, or land they were brought? And it was answered that they came owte of the yle of Britannie, where the inhabitantes were all of that beurie. Then asked he whether the people of that ylande were Christen men, or yet lyued in the paynims errors? And answer was made, that they were all paynims. Then this good man heauely syghing from the botome of his harte, Alas, quoth he, it is a pitteous case, that the author of darknes shuld possesse suche bryght beauteed people, and men of so fayre a face shuld inwardly beare so fowle a soule. Than enquired he an other thing farder, what was the name of that nation, or people? And when answer was geuen, that they were called * *Angles*, or english. Truly not without cause, quoth he, they be called *Angles*. for they haue an * *Angels face*. And it is mete suche men were partakers, and inheretors with the Angels in heauen. But what is, quoth he, the name of the prouince, whence they came? The marchantes answered, that the people of that prouince were called * *Deyres*. Marry quoth he, they maye iustly be named * *Deyres*. For they shalbe taken * *From the yre of God*, and called

* *Angli.*

* *Angeli-
cam.*

* of yorke
shire.
* *Deiri*

to

CHVRCH OF ENGLAND. The second booke. 49

to the mercie of Christ. But what is quoth he, the kinges name of that prouince? Whē it was answered that his name was *Alle*, S. Gregory, alluding to the name, sayde: *Alleluia* must be sounge in that Princes dominions to the prayse of Almightye God his creator. And furchwith going to the Byshop of the Roman and Apostolike see (for him selfe was not yet chosen Byshop thereof) he besought him, that he wold send into Britanie, and to the *Angles* there, certayne ministers of the worde, by whome they mowght be conuerted vnto Christ saying, that him selfe was ready to do this dede by the helpe and ayde of God, but yet so, that it shuld first please the Pope Apostolike to permitte, and allow the same. Which his request whē he could not then obtayne, (for if the Bishop would haue graunted him that he asked, yet the Romans coulde not had suffred him to departe so farre from the citie) afterward, as sone as him selfe was Byshop, he browght it to passe, and fulfilled this good worke, which he had before so longe desyred, sending forth dyuers preachers, but him selfe helping at home with prayer, and godly exhortations, that their preching might be fruteful, and take good effect. This much according to the opinion whiche we haue heard from our auncienters I thought best to put in the historie of our Church.

How Austin exhorted the Briton Byshops to the catholike vnitie, and accord with a miracle done before them: and howe he profecyed what vengeance shulde fall on them if they despised his wordes.

The 2. Chap.

A Bowt this tyme *Austin* by the ayde and healpe of king *Elbert* called together the Byshops and doctours of the greatest prouince, and nearest to him, whiche were the Britons, to comune with the, into a place whiche vntyl this daie is called *Augustin xat*, as ye would saie the powre and strength of *Austin*, being in the borders of the *West Saxons*, and west Saxons. There he began with brotherly admonition to perswade the to be at peace, and catholike vnitie with him, and

* *Deiri
crui*

*Sic legit
Pojas lib.
1. Hist.
Angl.*

About
South
Hamptō.

N

to

THE HISTORY OF THE

to communicate with him for Gods sake the labour of preaching the gospel to the heathen of England. For as yet they kept not the Easter sondaye in dew time, but from the .14. to the .20. moone. Which compte is concluded in the cōpas of .84. yeares. They vsed moreouer manie other thinges contrarie to the vntie of the church. Which when they had ben with longe discours declared, and these men neyther for prayers or exhortations, neyther for rebukes or threttes of *Austin*, and his companie would geaue their assent, but rather preferred their own traditions before all other churches whiche throwgh owte the whole worlde agreed with *Austin* in Christe, then this holie father made an end of so longe and troublefome stryfe, saying in this wyse. Let vs praye vnto God, *which doth make men all of one minde and accord to dwel in his fathers howse*, that he will vouchsafe to signifie vnto vs, by some heauenly signes, whiche tradition is to be folowed, and by what wayes we must spedely walke to the entrance of his kingdome. Therefore let here be browght forth some sicke body, and by whose praier he shalbe healed, let his sayth be beleaued, and his godly doinge be folowed of vs all. To this when his aduersaries had graunted althowgh verie vnwillingly, there was presented a certaine blind Englishman. Who being offred to the Briton priestes, when by their ministerie he was not holpen, ne coulde be cured, at the length *S. Austin* compelled by iust, and greate necessitie fel on his knees to the father of our Lord Iesus Christe, beseeching him, that he would restore sight to this blinde person, that had lost it, and that by the corporall illumination, and bodely lightning of one man, his spiritual grace mought enkindle light in the hartes of manie saythfull. And forthwith the blynde man sawe: and *Austin* was praised of the people as a trew precher of all trueth and veritie. Then these Britons confessed in deade, that they vnderstod, that to be the true waye of ryghteousnes, which *Austin* had preached and shewed the. But yet they sayde,

Psal. 67.

Our Apostles Faith confirmed by a miracle.

CHVRCH OF ENGLANDE. The second booke. 50
that they coulde not alter and change their olde customes and ordinances without the consent and licens of their clerges and people. They desyred therefore that they myght haue a seconde Synode of a greater multitude. Whiche when it was appointed to be so, there came by reporte seauen Briton Bishops, and many other well lerned men specially oute of their greatest monasterie at *Bangor*, where at that time *Dynoth* was Abbot. These men being now redie to goe to the forsaide Synode came first to a certaine holy and wise man (which lyued there about an Anchorites lyfe) to aske his counsel, whether they ought at Austins preaching and exhortation leaue their traditions, or no? Who answered them: if he be a mā of God, folow him. But how shal we proue (sayd they) that he is a man of God? The Anchoret answered: our Lord sayth, *take ye on yow my yooke, and lerne ye of me. For I am milde, and humble of harte.* Yf therfore this *Austin* be milde, and humble of harte, it is likely that him selfe beareth the yooke of Christ, and will offer you the same to beare. But if he be curst, and proude, it is certaine, that he is not of God, neither must we much esteeme his wordes. Then they enquired againe of him, how they might know whether this *Austin* were proude, or no? Marry quoth he, prouide ye that he with his compaignie come firste to the place of the Synode, or counsell house. And if when ye approche nere, he ariseth courteously to you, thinke ye that he is the seruant of Christe, and so heare ye him obediently. But if he despise yow, nor will vouchesafe to ryse at your presence, which are the more in number, let him likewise be despised of yowe. And truly as this Anchoret bad them, so did they. For it happened that when they came thither *S. Austin* was alredy there, and sate in his chayre. Which when they sawe, straight waye waxing wrothe they noted him of pride, and therfore endeavored to ouerthwarte and gainsaye, what soeuer he proposed. His oracion briefly was thus: Al-

The general rule of our Saviour enuiled in a parabolicall case.

Three co-
cious
proposed
to the
Bishop or
wch
bishops.

A wrong
and
vngere-
te furni-
se.

A true
prophecy
of S. Au-
gustine
out Apo-
stle.

though (dere brethern) in manie other points ye doe contrarie to our custome, or rather contrarie to the custome of the vniuersall church of Christe, yet not withstanding if ye will in these 3. thinges consent, and obey vnto me: that is, to celebrate the Easter in dew time, to accomplish the ministerie of baptisme (by which we are borne againe to God) according to the maner of the holie Roman, and Apostolike church, and last of all to preache with vs to this English natiō the word of our Lord: all your other ceremonies, rites, fashions, and customs though they be contrary to oures, yet we will willingly suffer the, and be content to beare with the. But they answered, that they would doe none of the thinges requested, neither would compe him for their Archebishop: sayeng with them selues: Nay, if he would not so muche as rise to vs, truely the more we shoulde now subiecte our selues to him, the more woulde he hereafter despise vs, and set vs at naught. To whome the good man of God S. Austen thretfully proficied, that, if they would not take peace, and be at accord with their brethern, they should receaue and feelee warre from their enemies. And yf they wold not preache to the English men the waye of lyfe, they should suffer at their hande, and by their power the vengeance of death. Which thing in al pointes came so to passe as he forsayed, by the secret working of Gods iudgement. For it happened afterward, that the most mighty king of English men Edilfrede (of whome I haue spoken before) gathering a greate armie, made at the citie, which the English men call Legacester, but the Britons better Carlege, a foule slaughter of this vnsaithfull, and naughty people. For being now redy to geue the onfet of the fight, when he had spide their priestes (which came together to praye to God for the souldiers warring) stand a parte from the rest in a sure and safe place, he demaunded, what they were, and to what end they came thither? Now the most parte of these priestes were of the monasterie

nafterie of Bangor, where was sayde to be so great a number of monkes, that this monasterie being diuided in to seauen companies, with eche companie his feuerall assigned ruler, none of these compaines had lesse then 3. hundred persons, who all did euer lyue by the labour of their owne handes. Manie therefore of them after their 3. dayes fast, came with the rest to thafforfaide armie, to pray for the souldiers: hauing also by them a defendour named Brockmal, who should keape, and preferue them from the weapons and strokes of their enemies, while they were thus earnestly bent to their prayers. This the cause of their comminge thither, when king Edelfrede had vnderstoode, he sayd: Yf these men crie and call vpon their God against vs, truly although they haue no armour, yet they fight against vs, who with their wicked wordes, and hatefull curses persecute vs. Therefore he commaunded his souldiers first to assault them. And so he vanquished after, the other parte of this detestable hoste, but yet not without greate losse of his owne men. It is reported, that there were slaine in that warres of them which came to praye, aboute a thousande, and two hundred men, and only fiftie to haue escaped by flight. For Brockmale at the first comming of his ennemies fled straight with all his souldiers, and whome he ought to haue defended, leste them all naked and bare to the strokes of the sworde. So in this manner was fulfilled the prophetic of holie bishop Austine. Who was himselfe longe before that taken out of this life to the kingdom of heauen. And thus these vngrationse, and false people suffred the punishment of temporal death, bicause they had refused, and despised the holisome counsell of perpetuall life, and saluation offered them.

The mon-
nastery
of Bangor
in wales.

Fasting
and pray-
ing in
schismati-
kes anai-
leth not.

How the saide Austine made Mellite and Iustus Byshops, and of his death.

The 3. Chap.

An. 604. **I**N the yere of thincarnation of our Lord . 604. Austin Archebishop of Britannie consecrated ij. Byshops, Mellite and Iustus. The one, that is, Mellite to preache to the prouince of the * Este Saxons, which are separated from kent with the Tems. And are fast ioyned to the Este sea. Whose chiefe citie is London, of situation nere sette vppon the banckes of the fludde called the Tems. a princely mart towne, of manie people arriuing thither by sea and lande. In the which countrie at that time raygned *Sabereth* Elberts, nesue by his syster *Ricula*. Although this *Sabereth* was himselfe vnder the dominion of the same Elbert, who was (as I haue before saide) king ouer all the Englishmen, euen vnto the end of the fludde Humber.

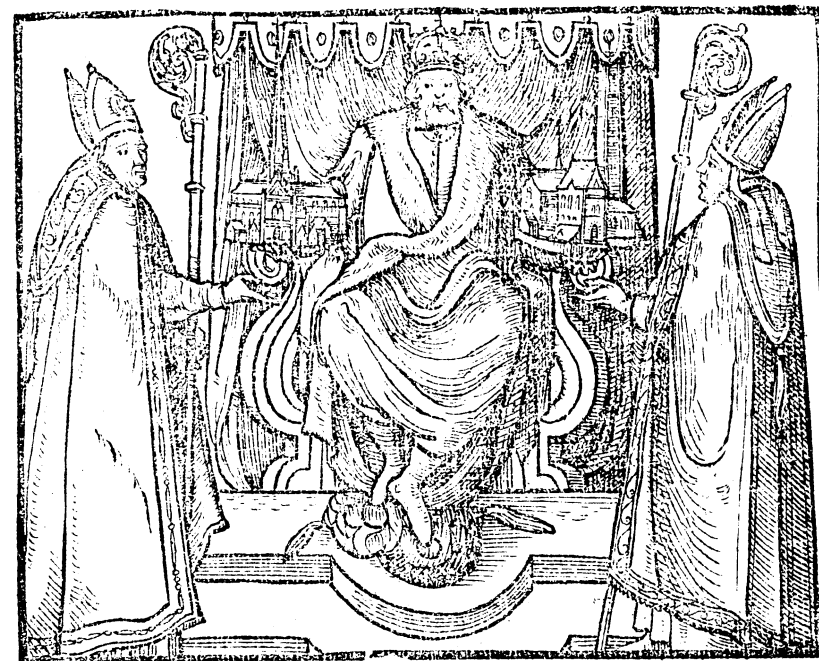
Now as sone as this prouince by the preaching of Mellite had receaued the worde of trueth, king Elbert builded in the citie of London S. Powles church, where Mellite, and his successours euer after should haue their bishops see. The other, which was Iustus, Austin ordeined bishop in kent, in a citie of Caunterbury diocesse, which the Englishmen called Rotcheſter, by the name of the chiefeſt citisen, or ruler thereof. Which is in distaunce from Caunterbury towne aboute 24. miles westwarde. In the which citie king Elbert builded S. Andrew the apostles church, and gaue manie goodly and diuers giftes to the bishops of bothe these churches, that is, S. Paules in London, and S. Andrews at Rotcheſter. Like as he gaue also others to the bishop of Caunterbury. and moreouer he added territories and possessions therto, for the better maintaining of them that lyued with these bishops. After this the derely beloued mā of god holie father Austin died. and his bodie was laied by the church of the blessed Apostles Peter and Paule, (of which church I haue made mention before) without the dore therof, bycause it was not yet finished, nor dedicated. But as sone as the church was dedicated, his body was brought in, and decently buried in the north porche of the same church.

* Iſſex
and the
coun-
tre about
London.

Mellite
the first
biſhop of
London.
S. Paules
church.

Iustus the
first Biſ-
hop of
Recheſ-
ter.

The de-
ath of S.
Auguſtin
our apo-
ſtle.



King El-
bert the
first Chri-
ſten king
of En-
gliſhmen,
buildeth
S. Powles
in Londō
and S. An-
drewes in
Rocheſter
for the ij.
first biſ-
hops of
both tho-
ſe Secs,
Mellitus
and Iuſt^o.

Wher also wer interred the bodies of all the Archebishops following, except ij. only, that is, Theodore and Berthwold. Whose bodies were layed in the church it selfe, bycause the porche could receiue no more. This church hath almost in the midst of hit an aulter dedicated in the honour of S. Gregory the Pope. at the whiche aulter euery saterday *their memories* are solemnely celebrated by the priest of that place. In the tumb of this same Austin was written such an epitaphe as foloweth.

*Here lyeth and resteth blessed S. Austin, the first Arche-
biſſhop of Caunterbury who was sent hether of holye S. Gre-
gory Biſſhop of Rome, and strengthened of God by working
of miracles. VVho conuerted king Elbert and his royaulme
from the worſhypping of idols to the faith of Chriſte: and ſo
fulfilling in peace the dayes of his office, he dyed the. 26. of
Maye*

Memories
of ſoules
departed.

Agenda
eorum.

The epi-
taphe vpo
S. Auguſ-
tine to be
in Caun-
terbu-
ry.

Wher

THE HISTORIE OF THE
Maye, in the raygne of the same king Elbert.

How Laurence with his other Bysshops warned the Scottes of the vnitie of the catholike church, and specially to folowe the same in celebrating the Ester. And how Mellite came to Rome.

The. 4. Chap.

Laurence
the secōd
Archebis-
shop of
Caunter-
bury.

After the death of S. Austin Lawrence succeeded in the Bysshoprik. Whom S. Austin himselte while he lyued had ordeyned therto, lest that after he was deade the state of this church, rude as yet, and lately conuerted mought begin to wauer, and fall, yf hit shuld haue lacked a Pastor and ruler neuer so lytle while. Wherin he folowed the example of the first pastor of the church, that is, of the moste blessed, and Prince of thappostles S. Peter. who when he had layed at Rome the foundation of Christes church, consecrated Clement for his successsor, who had euer before ben his healer in preaching the gospell. This Laurence being nowe Archebissshop sawe howe ioylely the foundations of this his church dyd encrease, which were wel and strongly layde. And he endeouored to lyfte vp the same to their perpayte highnes, bothe by often wordes of holie exhortatiō, and also cōtinual exāples of deuoute and godly workes. And truly he hofully cared not only for the newe church, wich was now gathered of Englischemē, but also for the church of the old inhabitantes of Britannie, and of the Scottes too. who harboured in Ireland the next yle to Britanny: for the which people also he laboured as a true pastour and prelat. For as sone as he knewe the lyfe and profelsion of the Scottes in their forenamed cuntrye, to be skarce Ecclesiasticall, and well ordered in manie pointes (lyke as was the Britons at that tyme in Britannie) specially bycause they celebrated not the solennitie of Ester in dew tyme, but (as I haue before shewed) thought that they must obserue and celebrate the daye of our Lords rresurectiō from the. 4. mone to the. 20.

Our first
Christen

he, I saye with the other Bysshops wrote vnto them an exhorting

CHVRCH OF ENGLAND. The second booke. 53

horting epistle, beseeching and praying them to receaue and kepe the societe of peace, and vnitie of Catholike obseruation, with that church of Christe which is spredde ouer all the whole wordle. The beginning of this epistle was suche: *To our dereft beloued brethern the Bysshops and Abbottes through out all Scotland, Laurence, Mellite and Iustus Bysshops, and seruantes to them that serue God greating. VVhen as the see Apostolique (according to thacustomable maner therof to send into all places of the wordle) directed and sent vs vnto these west quarters, to preache the word of God to paynim people and to hethen men, it happed, vs to entre into this yle which is called Britannie. VVhere thinking that all that dyd beare the name of Christen men walked according to the customed waye of the vniuersall church, we honored with greate reuerence as wel the Britons, as the Scottes. But after we had wel proued and tryed the Britons to swaue from the same, we yet iudged the Scottes for better men. Marye now we haue lerned by Bysshop Dagamus coming to this before mentioned yland, and we doe vnderstand by the Abbot Columban of Fraunce, that the Scottes do nothing differ from the Britons in their cōuersation. For Bysshop Dagamus coming to vs, wold not only not eate with vs, but not so muche as eate his meate in that house where we were. &c.* This Laurence with the other Bysshops, sent also letters worthie and mete for his degree, to the Briton priestes. With which letters he hofully sowght and earnestly laboured to confirme and strengthen the in the catholike vnitie: but how muche he hath auailed therein these present dayes do now well declare. About this tyme came Mellite

Bishops
labour to
reconcile
the Scottes
from
their
schisme
to the
Catholi-
ke vnitt
The see
Apostoli-
ke.

Mellite
the first
B. of Lon-
don tra-
uaileth to
the Pope
for in-
structiōs.
&c.

O of

of February, that what thing so euer were regularly decreed the re he also subscribing therunto might confirme them with his authorite, and returning to Britannie might bringe them with him to the English church, as precepts and rules to be kept, and obserued. As also beside these rules, certain epistles which the same Bishop of Rome wrote, and directed to the derely beloved in Christe, Archebishop *Laurence*, and all the clergy, and with other letters which he wrote likewise to king *Elbert*, and all the English men. This is the same Boniface which was the 4. Bishop of Rome after S. Gregory. Who by earnest suit obtained a temple of the Emperour Focas for the Christians. Which temple of auncient time was euer called by a Greke name *Pantheon*, as who wold saye, the temple of all Goddes. Out of which temple this Boniface casting forth all filthines, and purging hit cleane, made a church therof in the honour of our ladie the blessed mother of God, and all the holy martyres of Christe, that the number of diuels being shutte out thence, the blessed companie of Saintes might haue there a perpetuall memorie.

How when the kinges Elbert and Sabareth were deade, their successors brought vp againe idolatrie. Whereuppon Mellite and Iustus depart out of Britannie.

The. 5. Chap.

An. 613.

IN the yeare of thincarnation of our Lorde 613. (which was the 21. after that bishop Austen, and his compaine were sent to the English nation to preache) *Elbert* king of kent after his temporall reigne, which he had kept most gloriously the space of 56. yeares, entred into eternall blisse of the kingdome of heauen. Who was the third king of the English men, and reyned ouer all the South prouinces, which are separated from the North by the fludde Humber, and the borders adioyning therto. But he was the first of all the kinges that entred in to the kingdome of heauen. For the first English king, was *Elli* king of the South Saxons, the second *Celin* king of the West Saxons

The first English kinges of Britanny. Suff. x and Hap. there.

Saxons whome they called *Cewlin*. The third, as we haue sayde, was *Elbert* king of Kēt. After him the fourth was *Reduall* king of the *Este English*. Who while king *Elbert* yet liued, was chief gouernour of his cuntry, and royalme vnder him. The fyuenth was *Edwine*, kinge of Northūberland, that is, king of all the inhabitants about the north parte of the fludd Hūber. This king being a prince of greater powre thē all other that ruled in Britannie, raigned both ouer the English men, and Britons to, except the people of Kent, and added moreouer to the English dominions and kingdome, the Briton Ilandes called *Meuanie*, which lye betwex Ireland and Britannie. The sixth was *Ofwald* king also of Northūberland a most Christen prince. Whose dominions were as large. The seuenth was *Otwy* his brother, keping the kingdome almost within equall boundes for a certaine time. But after, he cōquered for the most part the Pictes and Scottes mē which dwelled in the North quarters of Britāny: and made thē tributarie. But we wil speak of that here after. King *Elbert* died the 24. day of February, the 2. yere, after that he had receiued the faith, being full past: and is layde in S. Martins porch, within the church of the blessed Apostels Peter and Paul, wher also Quene Bertha is buried. Which king beside other his deades that he boūtefully bestowed vpon his subiectes, gaue and appointed them by the cōsel of wise mē certaine lawes and iudicial decrees according to the xāple of the Romans: which being writē in the English tōgue are vntil this day kept of thē and as occasiō serueth practised. In which his lawes and decrees he first and chiefly ordeined, what amends he ought to make, which had by theste taken away anie thinge from the churches, bishops, or other orders. Wherein the king provided a safegard, and surtie for them, whom, and whose doctrine he had now receiued. This *Elbert* was the son of *Irminrike* whose father was *Osta*, and *Ostaes* father *Orich*, called also *Oiske*. Of whom the kinges of kēt are wont to be called *Oiske*.

The west
3. countie
Sutfolk,
norfolk
and Cam-
4. bridg
there.
5.

Tempo-
rall lawes
of kinge
Elbert the
first christi-
an kinge
of
kent.

kinges. This Orriches fathers name was Hengist, who with his Oiske being sent for of Vortiger, first entred into Britannie, as I haue shewed before.

But after the death of Elbert, when Eadbald his sonne had taken on him the rule of the royaume, he greatly hindered, and dammaged there the younge springes and tender encreases of the church. For he would not only not accept and mainteyne the faith of Christ, but he was also polluted and defiled with such a fornication, as the Apostle witnesseth neuer to haue ben heard of amongst the gentils, which is, that he had married his fathers wife. With which ij. heynouse factes he

Reuolting
from the
faith in
kent.

Vengea-
ce from
God.

gaue occasion to his subiectes to returne to their former filthe and vomit, which vnder his fathers raigne or for fauour or feare of the king had yelded to the lawes of Christen faith and chastite. But the scourges of God, and vengauce from heauen wanted not, to the punishing and correcting of this vnfaithfull king. For he was plaged with often frensy of minde, and raging fury of an vncleane sprite. Nowe besides all this the death also of king Sabareth, king of the Este Saxons muche encreased the trouble, and persecution of the church. Who departing hence to the euerlasting kingdome of heauen, left his iij. sonnes remaining yet paynims, heyres of his temporall kingdome in earth. After the death of their father they began straightwaie and openly to folowe idolatrie, which while their father liued, they semed somewhat to haue relented: geuing also free licence to al their subiects to worship idols. These princes on a certaine time when they sawe the bissshop in the church, after he had celebrated the solemnites of the masse geue the people the sacrament, being puffed vpp with barbarouse, and rude folie, saide (as the common reporte is) thus vnto him: Why doest thou not geue vs also some of that white breade, which thou diddest geue our father Saba, (for so they were wont to call their father Sabareth) and which thou doest not yet

The peo-
ple do cō-
municat
at Masse.

yet cease to geue the people in the church? To whome he answered: Yf ye wil be washed in that holosome font, wherein your father was, ye maye likewise eate of this blessed breade, whereof he was partakener. But if ye contemne the laudatorie of life, ye can in no wise taste the breade of life. We will not (said they) enter into this font of water, for we knowe we haue no nede thereof. But yet neuertheles we will eate of that breade. And when they had ben often and earnestly warned off the bissshop, that it could not be, that without holy purging, and clensing by baptisme any man might communicate of this most holie oblation, they at last in their furie and rage sayde to the bissshop: well, if thou wilt not consent to vs in so smalle a matter as we aske of the, thou shalt not hensforth abide in our prouince and dominions. And straightway they expelled him. Commaunding him, and all his companie to depart their royaume. Who being expelled thence went into kent, to common there with Laurence, and Iustus his fellow bissshops, what were best to be done in this case. And by cōmon consent it was concluded, that better it were for them all, to returne into their countries, and there to serue God with a free minde, and quiet conscience, then to abide with those barbarouse men, or liue amongst such rebelles of the faith, without all fruit or profit. Therefore Mellite, and Iustus departed first, and came to the coastes of Fraunce purposing there to expecte, and attende for the issue of these matters. So shortly after, these kinges, which had driuen from them this preacher of trueth fell freely to idolatrie, and worshipping of diuells. But yet not without the vengeance of God. For on a time waging battaile against the Genissans, they with their whole armie were slaine. But although the authors of this mischeffe were thus destroyed, yet could not the common people ons stirred to naughtynes be amended, and reuoked to the simplicitie of faith, and charite, which is in Christ.

The blef-
sed sacra-
ment,
bread of
life.

Mellit the
first Chri-
sten bis-
hop of
London
expelled
from the
cc.

Reuolting
from the
faith in
London:

The ven-
geance of
God en-
suing.

THE HISTORY OF THE

How Lawrence chastened by S. Peter conuerted king Edbald to Christe, who immediatly after called backe Mellite and Iustus to preache.

The. 6. Chap.



When Laurence was now ready to forsake Britannie, and goe after Mellite and Iustus, he commaunded the night before he went, his bed to be brought forth, and layed in S. Peter, and Pauls church, of which church we haue oftentimes spoken. Where, when after manie his praiers, and teares powred out to God for the state of the church, reposing his body to rest, and sleeping in his bedde, the blessed Apostle S. Peter appeared to him: who scourging him with sharp stripes a greate while in the close and secret night, challenged him with Apostolicall auctorite, and asked, why he would forsake the flocke, which he himselfe had committed vnto him: and to what shepherd, renning now awaye, he would leaue the sheape of Christe besette in the midst of wolves. Hast thou, quoth he, forgotte myne example, who for the lytle ones of Christe, which he commended to me in witnes and token of his loue, dyd suffer fetters, stripes, enprisoninges, afflictions, and att the laste death it selfe, yea the death of the crosse, by infidels, and the enemies of Christe, that I might be crowned with him? By these S. Peters stripes, and with these his exhortations Lawrence the seruant of Iesus Christe being styrred vp, and encouraged, came boldly to the king early in the morning, and loosing his garment shewed him, how sore he was beaten, and pitifully his flesh was torne. The king amased therat meruayled much with himselfe. And enquyred who durst be so bold as to whyp and scourge such a man, as this Lawrence was. But as sone as he had heard, that for his owne heathes sake and saluation this bysshop had suffred so greuous beatinges, yea and that of the Apostle of Christe, he feared much. And afterward

aban-

abandoning all worship and honour of ydols, renouncing also his vnlaful mariage he embraced the fayth of Christe. and being baptised he endeouored to keape and mayntaine the state of the church in all pointes to his vttermoste power. Moreover he sent into Fraunce, and called home *Mellite* and *Iustus* commaunding them to returne to their churches and freely instructe their flock. Thus the yeare after their departure they returned againe, *Iustus* to Rochester, where he was bishop. But as for *Mellite* the Londoners wold not receaue, although he was their bysshop, chosing rather, to obey idolatrous bysshops then him. And truly king Edbald was not a Prince of so greate power and strenght as was his father, that he might restore this bysshop to his church notwithstanding the paynim Londoners resistance, but for his owne part, and all his subiectes, fro the daye, that he was conuerted to our Lord, he submitted himselfe to the precepts of God. Moreouer he buylt a chappell in the honour of our ladie the blessed mother of God within the monasterie of S. Peter head of thapostles. Which chappell *Mellite* the Archebishop conſecrated.

How bishop Mellite quenched with his prayer the fyre burning the citie of Caunterbury.

The. 7. Chap.

FOR in the raygne of this king *Edbald* the holie Archebishop *Laurence* departing hence to the kyngdome of heauen, and being buried, the ſeuenth daye of Februarie in the church and monasterie of S. Peter thapostle fast by his predeceſſour *Austin*, *Mellite* who was biſhopp of London, ſate in the See of Caunterbury church, third Archebyſhopp after *S. Austin*: when as *Iustus* was yet a lyue, and biſhopp of Rochester. Which ij. Prelates becauſe they dyd rule and gouerne the Engliſh church with greate labour, and diligence, receiued eſtoones exhorting epiſcles from Boniface Byſhopp of the Roman and Apoſtolique ſee. Who after *Deſſedit* (otherwiſe

Kent returneth to the faith.

An. 618. wisecalled Theodatus) gouuerned the Church in the yeare of our lord 618. *Mellie* was often troubled with infirmities of the bodie, and muche greaued with the gowte, yet notwithstanding euer hole and founde of mynde. Who passing ouer spedely all erthly thinges, hyed him fast to the blysse of heauen which is euer to be beleued, euer to be wysshed for, and euer to be sowght for. He was also noble by byrth, but muche more noble for the excellencie of his mynde. I will reherse one token of his vertue, by which a man maye easely gesse the rest. When vppon a certayne tyme the citie of Caunterbury by negligence was takē with fyre, and began to waste and consume awaye by muche encreasing of the flames, so that no helpe of man, no castinges of water thereon was able to quēche or staye it, the greatest parte of the citie being at length nere burnt and the furiose flashes extending them selues euen to the Byshops place, this good byshop seing mans healpe now to fayle, and trusting only in the ayde and succoure of God, commaundyed that he myght be carryed out of his howse and sette against these fierce flawes of fyre percing and flyeng all rounde aboute. Now where the greatest rage of this burning was, there was the place of martyrdome of the .4. hollie crowned Saintes. Whan then the byshop by his seruantes was brought forth, and sette in this place, here he began withe prayer, fycke as he was, to dryue awaye the peryll of fyre: which the stowght strength of stronge men with muche labour could not before bryng to passe. And beholde the wynde that blew frō the Southe whereby this fire was first kendled and blastē abrode, now sodenly bent against the Southe, first tēpered his blastes, for feare of hurting the places ouer ryght in thother side, and after quyte quenching the flames, ceasing, and extinguishing the fyre, made all calme and wel againe. And truly this good man of God, which dyd feruently alwaye burne with the fyre of inwarde charite, and was wont with his often prayers, and hollie exhortations

*Martyrium
beatorum
quatuor
Coronatorum.
The praiser of the
righteous
man
much
auaileth.
Iacob. 5.*

to

CHVRCH OF ENGLAND. The second booke. 57
to dryue from himselfe and al his, the daunger of ghostly temptations, and trowble by spryghtes of the ayre, might now iustly preuaile against the wynde, and easely cease these worldly flames, and obtayne that they hurted nor him, nor his: Who after he had ruled the church .v. yeares deceased hence to heauen, in the raygne of king *Edbald* and is buried with his predeceffours in the oftmentioned monasterie, and church of S. Peter, the yeare of our Lord. 624. and the .22. daye of Februarie.

At the
Augusti-
nes in
Caunter-
bury.

How Pope Boniface sent Iustus Mellites successor a palle and an epistle.

The .8. Chapter.

TO whome Iustus succeeded immediatly in the Byshoprike, who was Byshopp of Rotcheſter. Ouer whiche church he appointed for him *Romanus*, and consecrated him Byshop. For nowe had Iustus receyued authoritie to ordeyne Byshops, from the hygh Byshop *Boniface*, successor of *Deusdedit*, as we saied before. The forme of which authoritie is as foloweth: To our dereſt beloued brother Iustus, *Boniface* sendeth greating. How godly, and how earnestly yow haue, dere brother, laboured for the Gospell of Christ, not only the tenour of your epistle directed vnto vs, but also the perfection, and end of your doinges, haue well and fully declared. For almightie God hath not forsaken eyther the glorie of his name, or the fruyte of your labour. Wheras himſelfe saythfully hath promised the prechers of his Gospell, sayng: *Behold I am with yow alwayes euen vnto the end of the wordle.* Which thing especially his clemencie hath shewed in this your ministerie, opening the hartes of the gentiles, to receyue the singular mysterie of your preching. For he hath made moſte honorable the state of your dignitie by his grace and goodnes, while that himſelfe hath prepared you so fertell fruytes vsing moſte prouidently his talentes committed to yowe, geauing yowe this gyfte, that yowe may now asigne and shewe whole countries

Authori-
te from
Rome to
make
Byshops.

A letter
of Pope
Boniface
to Iustus
the .iiij.
Archb.
of Caun-
terb.

Matth. 28

P

plenti-

plentifully multiplied in the fayth by yow. And this is geauen you in recompence, bycause you persisted continually in this ministerie of preching appointed to yowe, looking with lawdable pacience, for the redemption of that people to whome yow were sent, and that they might geate some good by your merytes, and labour: whose saluation is now begunne wytnessing our Lord, sayeng: *He that shall stand, and perseuere to the end, he it is that shalbe saued.* Ye are therefore saued by the hope of patience, and by the vertue of longe suffering, so that now the hartes of infidels being purged, and healed from their naturall, and superstitionse disease may receyue the mercye of their Sauour. For after we had read the letters of oure dere son king *Adelwald*, we vnderstode with what greate lerning, and instruction of holy scrypture yow haue browght him, to the belefe of thundowbted faithe, and trewly conuerted him to Christe. Wheruppon we presuming and putting sure affiaunce in the greate mercie of God, doe hope, and beleaue, that not only king Adelwaldes subiectes, but also all the next dwellers and inhabitauntes about him shall receiue by your preching perfect saluation, and life euerlasting. To the entent that as it is writen: *the reward of your perfit and ended worke, be geuen yowe from our Lorde, the geauer of all good thinges.* And at the length the vniuersall confession of all nations, receiuing the veritie of Christian fayth, maye manifestly declare, *that their sounde hath gon for the ouer all the earth, and their wordes euen to the yttermost partes of all the wordle.* Wherfore of our bounteousnes we haue sent yow by the bearers of our present letters a palle. Which we geue yow lycence to vse only in the celebration of the moste holy mysteries: graunting yow moreouer by the grace, and mercye of our Lorde, the ordeyning of Bishops, when occasion shall require. For so the gospell of Christe by the preching of manye, maye the better be spredd ouer all nations, that be not yet conuerted. Let therefore your brotherly

charite

2. attib. 10.

Psal. 5.

CHVRCH OF ENGLANDE. The second booke. 58
charite keape with a pure minde, and sincere intention this authorite, which it hath nowe receiued by the bountifullnes of the see Apostolique. In remembrance and token whereof yowe shall here receiue, to your vse as prelat there, this Robe which we send you. It remaineth that calling continually for the mercye, and grace of our Lorde, you endeouore to be such a man, as maie vse the rewarde of this our graunted, and geauen autorite worthelye, and not to anye daunger, or losse of sowles: but rather that yow maye be able to shewe, and present the same hereafter, before the iudgement seate of the hiest, and most assured Iudge to come, with the gaine of manie sowles to God. Who keape and preserue yow alwayes in health the most delyrely beloued brother.

Of the raigne of king Edwyne: and how Pauline comming thither to preche the gospell, first baptised his daughter in Christian faith, an others with her.

The. 9. Chapter.

ABout this time the people also of Northumberlande (that is, the English men which dwelled toward the Northsyde of the fludde Humber) receiued together with their king Edwyne, the worde of faith by the preching of Pauline, of whome I haue sumwhat spoken aboue. To the which king in a good abodement of receiuing the faithe was graunted both possibilitie of the kingdome of heauen, and also greater poure by thincrease of his kingdome on earthe. For he had subdued all the coastes of Britannie, whersoever anie provinces or of Englishmen or Britons were inhabited: which thing no one kinge of English men had done before him. Moreouer he added (as we haue shewed before) the Meuian yles to the Englishe kingdome. Of which yles the first that is neresst the South, and in situation larger, and for the plentifulnes of corne more fertyle, hath dwelling some for the number of. 960. families to the estimate of English men. The seconde hath spa-

Edwyne the Northumbrian

Hebrides Insulæ.

ce of ground but for 300. tenements, or somewhat more. Now the occasion that these peoples came to the faith, was such: The before named king *Edwine* was ioyned in affinite to the kinge of kent, by the marriage of Ladie *Edelburge*, otherwise called *Tate*, daughter to king *Elbert*. Which Ladie when king *Edwine* wooed sending thether his embassadours, answer was geuen by her hrother *Edbald* then king of Kent, that it was not lawfull for a Christian woman, and virgin to be married, or spoused to a paynime, lest the faith and sacramente of the king of heauen might be profaned by the companie of suche a king as knew not the trew worshipping of God. Which answer when the embassadours brought backe to kinge *Edwine* he promised, that in anie case he wold doe nothing that shuld be contrarie to the Christian faith, which this virgin professed, but rather permitte that she with all the men and women, priestes or seruants which came with her, shuld keape and obserue after the Christiān maner their faith, and customes of their religion. Neither did he denie, but that himselfe also would receaue the same religion, so that after the examination of wise men, it were founde more holie then his, and meter for God. Then vpon these conditions this virgin was promised, and sent also vnto kinge *Edwine*. And according to appointment made the man of God *Paulinus* was ordained Bishop, and chosen to goe with her, to confirme her, and her companie, that they might not be polluted with the felowship of painimes. Who did so by his daylie exhortations, and ministringe the blessed sacramente vnto the. This *Paulinus* was made bishop by *Iustus* tharchbishop of Caunterbury aboute the 21. daye of Iulie, the year of our Lorde. 625. Being ordained he is directed in company with the aboue mentioned virgin vnto king *Edwine*, as if he had ben her bodely compaignon: but the vertuous bishop, entended wholly in his harte nought els then to call that countrie, to which he wēt, to thacknowledging of the truth, that according

an. 625.

to

to the sayeng of the Apostle, *he might exhibit, and present hit as a chaste virgin to the true and only spouse, which is Christe.* When he was now commien into this countrie, with the healpe and ayde of God he laboured earnestly to keape them, which came with him, from falling frō their faith. And sought also how he might possibly conuert by preching some of those painims to faith, and grace. But as the Apostle saith: Although he lōg laboured in preching the word of our Lord to them, yet *the God of this world* 2. Cor. 4. *deso blinded the hartes of these infidels*, that the light of the gospel, and the glorie of Christe could not shyne before them. The yeare folowing, there came into this cuntrie a desperate ruffian named *Ewmer*: sent thither by *Ewichelme* kinge of the west Saxons. Who intending to dispatche kinge *Edwine* both of his kingdome, and life to, brought priuely vnder his garment a double egged short swerd, to this entent dipped in poyson, that if the stroke of the swerde were not forceable enough to kill the king out of hand, yet it might be healed forward with the infection of the poison. He came therfore on Ester Sondaye vnto the king, who laye at the ryuer Derwent, where was the courte then. He entred ther into the palace as an embassadour, which had earnest message from his prince, and when with craftie speache he had a litle made the prince attent to his fained embassaye, he steppeth forth sodenly, and drawing his swerd from vnder his garment flew to the kinge. Which when *Lilla*, the kinges moste faithful seruant sawe, and hauing no buckler readie at hand where-with he might defend the king from present deathe, stept straightwaie with his owne bodie between the kinge, and the stroke. But this murderer strooke his swerd so farre, and feercely in them bothe, that through the bodie of this seruauant now quight slayne, he wounded the king himselfe greuouly. Which thing when he had thus donne, being straightwaie besette with the weapons of the kinges garde, euen in that tu-

A traitorous facte.

Exāple of a trusty subiect.

THE HISTORIE OF THE

mult to, with the same bluddy swerd he slewe an other, whose name was *Fordhere*. Now it happened, that the same night of holye Ester Sunday, the Quene brought furth, and was deliuered of a daughter, whose name was Eanfled. For the which childe when the king in presence of the bishop *Pauline* gaue thanks to his Goddes: the bishop contrarie wise began to praise, and geaue thanks to our Lorde Christe, and sayde to the kinge certainly, that he had obtained by his prayers of Christe, that the Quene might be deliuered safely, and without great grieve. With which his wordes the king being much delighted, promised that he would renounce all idols, and euer after serue Christe, if so be that Christe would now graunte him his life, and health, and victorie also in his warres, whiche he purposed to haue against this king *Euwelme*, who had sent in such sorte this Ruffian, and manqueller, that had wounded him. And in pledge of perfourming this his promise he assigned and graunted to bishop *Pauline* this his daughter, to be Christened. Who was baptised first of all the Northumberlandannes, with xij. other of the kinges familie vpon whitson-daye folowing. At which time the king also being recouered of his wounde, that he had lately taken, made an armie, and marched forth against the West Saxons, at the whiche battayle he slewe, or els tooke prisonners all them whome he vnderstoode to haue conspired to his death. So returning home to his countrie victour, and conquerour, yet would he not by and by, or without farder counsell receiue the Christian faith: although truly he worshipped not idols from that daye, that he promised he would serue Christe. But sought euer after diligently of the right reuerend father *Pauline* the reason, and trade of faith, and conferred with his counsellors and nobles, whom he knew to be wisest, what were best, as they thought, to be done in these matters. And moreouer (as he was by nature a very wyse man) sitting oftentimes alone,

The first
Christe-
ning of
English-
men in
Northum-
berland.

for

CHVRCH OF ENGLAND. The second booke. 60
for a great space, in much silence of outward voyce, but in his inward thought communing with himselfe, he discuffed, and debated in his mind dyuersly, what he should doe in this case, and what religion were best to be folowed.

How Pope Boniface exhorted this king with his letters to the faith.

The. 10. Chap.

And beholde in the midst of these cogitations, he happely receiued from *Boniface* bishop of the see Apostolique letters exhorting him to the faith. The copie of which is such: *To the most puissant prince Edwin king of the Englishmen Boniface Bishop, and seruant to them that serue God &c.* Althowgh the hye secret powre of Gods diuinitie can not be expressed by wordes, or speache of man (for it consisteth by the greatnes therof, of so vnspeakable, and so vnserchable an eternitie, that no force nor strength of wytte is able to comprise or compasse, how great it is,) Yet for as muche as the goodnes of God, opening the gates of our hartes to the knowledge of him, dothe mercifully poore into mens myndes by secret inspiration suche thinges as he will shalbe spoken of himselfe: we haue thought good to extēde our priestly care and deuotie, in vttering vnto yow the riche store of our Christe belefe, that bringing lyke wyse vnto your vnderstanding, the gospel of Christe, which he commaunded to be preched to all nations, we myght brinche vnto you the cuppe of life and saluatiō. The goodnes therefore of the hyghest maiestie of God, (who with his only worde, and commaundement hath made, and created all thinges, the heauen, the earthe, the sea, and all that in them is, setting a decent order wherein they shuld consiste) by the counsell of his coeternall worde, and the vnite of the holie ghōste, made man of a peece of earth to his owne image and lyknes, and gaue him moreouer suche a prerogatiue of excellencie, that he preferred him and set him ruler ouer all his other creatu-

A letter
of Pope
Boniface
to kinge
Edwin
exhorting
him to
the faith.

Mat. 28.

Gen. 1.
& 2.

THE HISTORIE OF THE

creatures, assuring him beside of an euerlasting perpetuite, so that he kept the bounde of his commaundements. This God the father, the sonne, and the holie ghoste, which is the inseparable Trinite, all mankind from the Este to the weste worshippeth with holsome confession, and adoreth with a sure faythe, as the creator of all thinges and their maker. To the which God yea the hye honours of Empire, and the puissant powres on earth are lowly subiecte, bycause by his only ordinance and disposing, all kingdoms be geauen and graunted. Whose mercifull goodnes encreasing alwayes, and ayding eche his creatures, hath vouchesafed most merueylously to enkindle with the heate and feruour of the holie ghost the cold hartes of those nations which enhabite the vttermoſt partes of the earthe, that they also mought knowe him, and beleue in him. For we thinke your hyghnes hath fully heard, and vnderstandeth by this tyme (the cuntrie lyeng so nere) howe our Redemer of his mercie hath wrought wonderfully in the illumining of the most excellent Prince our dere sonne, kinge Audubald, and all his subiectes. And we with a certaine long looking of heavenly hoope, trust, that the lyke miracle and gratiouse gyfte shalbe geauen to yowe also from God aboue, and specially wheras we vnderstande the Souerayne Ladie your wyfe (who is a parte of your bodie) to be illumenyd with the hope of eternall lyfe by the regeneration of holie baptisme. Wherefore we haue thought it good to exhorthe yowe in these our present letters most ernestly, and with all affection of inward charite, that abandoning all idoles, detesting the worshipp and honour of them, forsaking the fond foolishnes of your Goddes temples, and despising the deceytfull entisementes of your false sothsayinges, ye wyll now beleue in God the father Almyghtie, and his sonne Iesus Chryste, and in the holie ghoste: that beleuing so, ye maye be absolued, and loosed by the working powre of this blessed, and inseparable Trinite, from

the

CHVRCH OF ENGLAND. The second booke. 61
the bondes and captiuite of the dyuel, and hereafter be made partakener of lyfe euerlastinge. Now yf ye long to knowe in how great fault, and offence they are, which worshyppe idols, and embrace the wicked superstition of them, the examples of their destroying and perdition (which are esteemed as Gods) can sufficiently informe yow, of whome king Dauid in his psalmes sayth thus: *All the Godes of the gentyles are dyuels but our* *psal. 95.*
Lorde hath made the heauens. And agayne: *They haue eyes, and see not: they haue eares, and heare not: they haue noses, and smell not: they haue handes, and feelee not: they haue feete and walke not. Therefore all suche are made like vnto them, as do put anie hope or confidence in them.* For how can they haue vertue or powre to healpe anie man, which are made of a corruptible matter, and wrowght by the handes of your inferiours, and subiectes? And how coulde they get anie abilitie to hurt, or healpe, wheras mans arte and crafte only, hath applyed a deadly similitude, and lykenes of a bodie to the: who (were they not moued by yowe) themselfe coulde neuer wagge ne walke, but lyke a stone set fast in one place, so are they buylded vpp: hauing no vnderstanding in the wordle but be dull with insensiblenes hitherselfe, and starcke dede. Therefore we can not by any discretion and iugement finde owte, vppon what blindnes, and deceite of minde, ye worshipp, and obey those Godes, to whome your owne selues haue geauen the image, and representance of a bodie. Yt behoueth you then, to receiue nowe the signe of that holie crosse by which mankind was redeemed: and execrating all dangerous deceites of the dyuell, shake from your hart his subtiltie, and guyle, who euer maliceth, and enuyeth at the workes of Godes goodnes. Yt behoueth yowe also to set handes on these Godes, which hetherto ye haue made your selfe of one metal or other. Ye must, I saye, teare the, rent them, and squashe them to peeces. For the verie dissoluing and breaking of them, that neuer had lyue sprite, or breathe in them, nor could

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not

not by any meanes take of their makers sense, and feeling, the breaking, I saye, of them shall playnly shew yow, that in deade it was nothing at all, which yow haue hitherto so reuerently worshipped. Wheras yow are your selfe far better, then they be. For yow haue receiued of our Lorde a lyue sprite: and Almighty God hath browght yow, althowgh by manie ages, and diuers degrees, and kindreds, from the stocke of the first man Adam. Whome God himselfe made, and gaue life vnto. Come yow therfore to the acknowleging of him, that hath created yow, that hath breathed into yow the sprite of life, that for your redēption hath sent his only begotten sonne, who should take yow owt of originall sinne, and reward yow after, with the ioyes of heauen, being now delyuered from the diuels powre, and malice. Receiue ye therfore the wordes of the prechers, and harken to the gospell of God whiche they shew yow: that beleuing, as we haue alredie sayde in God the father, and Iesus Christ his sonne, and in the holie Ghost, that blessed, and inseparable Trinite, forsaking al honour and worshipp to diuels, and expelling from yow the earnest entising of that poysoned, and your most deceytfull enemye, ye maye be borne againe by water, and the holie ghost, and by the only healpe, and bountifulnes of God, dwell with God (in whome ye shall beleaue) in all brightnes of euerlasting glorie. And here we haue sent yow the blessing of S. Peter heade of thapostels, and your good guide, and gouernour: that is, a sherte laide with gold, and a cloke of the finest sorte we haue from Ancyra. Which we beseeche your hyghnes to accept with so good a hart, and will, as ye vnderstande it is sent from vs.

How this Pope exhorted the Quene also that she shuld diligently, and earnestly seeke for the kinges saluation.

The.ii. Chap.

THis bishop sent also letters to the Quene. And the transcript of that epistle, which this holie and Apostolike Pope Boniface directed from Rome to Quene Edelburge

burge wyfe to kinge Edwyne was such. *To the most high and vertuous Princeesse Quene Edelburge, his dere daughter, bishop Boniface seruant to the that serue God.* The bountifulnes of our redemer by his greate prouidence, hath offred mankind (whome by the shedding of his owne pretious bloude he hath deliuered from the bonde, and captiuite of the dyuel) sundry waies, and manie healpes, by which they might be saued: insinuating by diuers, meanes into the mindes of gentiles the knowledge of his name: that therby they might be Christened, and acknowledge their creatour. Which thinge that it hath ben by the gifte of God bestowed on your honour, the mysticall regeneration of your purifying in baptisme doth plainly declare. And truly our hart hath ioyfully reioysed for this greate benefite of our Lordes bountifulnes to yow: who hath vouchesafed to enkindle a sparke of right religiō in you being now cōuerted to him, that therby he might after easely enflame with the loue and knowleadg of him self, the harte and mindes not only of your most renowned, and dere husbād, but also of al your subiectes. For we haue lerned by the which came to declare vnto vs the laudable conuersion of our most gracious, and wel beloued son kinge *Audubald*, that your honour also (after ye had receiued the wonderfull sacramēt and veryte of Christiā faith) do shyne and excel in good workes, and such as be euer pleasaūt in the sight of God. Therefore let your highnes refraine alwaies, and diligently kepe you self from worshipping of idols frō thalluremēt of temples and from fond south saynges. And so persisting with a sure and vnchāgeable deuotiō in the loue of your redemer watch ye and labour, neuer ceassing to bestow your paines cōtinually to the crease, and enlarging of Christiā faith. For when as for our fatherly charite we had enquired sumwhat of the state of your derely beloued husbād, we vnderstoode that he serued and obeyed so far furth to the abomination of idolatrie, that he wold not yet shewe anie obedience, or geue eare to the voice

A letter
of Pope
Boniface
vnto E-
delburge
Quene
of North-
umber-
land.

and counsell of Gods preachers, which newes was vnto vs no small grieffe, that a parte of your owne bodie shulde remaine in this sorte alienated from knowledge of the highest, and the inseparable holy Trinite: wherefore as becometh a father to doe, we haue differred no lenger to send vnto you (our daughter in Christe Iesu) our good counsell and frendfull warninge. Exhorting you that whereas ye are now your selfe endued with Gods grace, and diuine inspiration, ye differ not henceforth to be instant at all times, warning him in season, or out of season, and still calling on him, vntill he also by the healing hand of our Lord, and Sauour Iesus Christe may be coupled with you in the number of Christians: that you may so much the better, and with a surer bond of societe accompany him, and hold the lawes and rightes of wedlock with him. For it is writ: *They shal be* *in one fleshe.* and how can it be sayd, that there is vnite of coniunction betwene yowe, yf your husband by the darknes of detestable error shall abide still alienated from the brightnes of your faith? Ceasse not therefore to aske with continuall prayer of the greate mercie, and longe suffring of our Lorde, the benefite of his illumining, and conuersion, that whom the knotte of carnall affection hath made now as one bodie, those also the vnite of faith may preserue in perpetuall societe after their departure out of this life. Be you then instant most vertuous daughter, and with endeuour hasten spedely to mollesie the hardnes of his harte with godly remembraunces, and diuine precepts. Shew him plainly how excellēt a misterie it is that you by beleuing haue your self obtained. And how meruailous a rewarde you shall haue hereafter, bicause yow are nowe regenerat by baptisme. Enflame his coldest ony harte with ofte expressing the manyfolde graces of the holy ghost. That, he settinge a side by suche often exhortations this bodely and earthly worshipping of Idols, the heate, and warmeth of diuine, and heauenly faith maye inflame his vnderstandinge.

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That it maye truly appere to be fullfilled in you, which is spoken in holy scripture. *The infidel and vnbeleuing man, shal be sauued by the faithfull and beleuing woman.* For vnto this end you haue your selfe receiued mercie of our Lorde, and fauour, that you should render, and yelde vnto him as your Redemer, the multiplied fruyte of your sayth, and other good giftes, which he hath credited to you. Which thinge that you may fulfill by the gratiouse healp of his goodnes, we cease not to aske with our daylie prayers. In these therefore our premises shewing you the deuty of our fatherly loue, and charite we exhort you, that hauing the opportunitie of a bearer, ye wil speedely declare vnto vs those thinges, which the myghtie powre of God shall vouchesafe to worke merueylously by you in the conuersion of your husband, and al your subiectes. That we (which carefully long, and hartely looke for happy newes of the saluation of you, and all yours) by this your tydings may be comforted, and made glad, and perfectly knowing the light and brightenes of Gods fauour and mercie to shyne amongst you, we maie with ioyfull confelsion geaue full, and whole thanks to God the geauer of all good thinges, and to blessed S. Peter the chefest of his Apostles. In the meane time we haue here sent you the blessing of S. Peter your patrone, and head of the apostles. That is a looking glasse set in siluer, and a combe of yuery gilted with golde. Which we praie your goodnes as well to accept, as ye vnderstand it is sent vnto you.

How king Edwine was prouoked to receiue the faith, by a vision appearing to him in bannishment.

The. 12. Chap.

Thus much did Pope Boniface by his letters, for the conuerting of king Edwine, and all his countrie, which king was also well holpen, and almost forced to receaue the faith, and marke diligently the holesome preceptes

THE HISTORY OF THE

of Christian doctrine by an oracle, and vision from heauen. Which the goodnes of God vowchsafed to shewe him, while he laye bannished in king Redwaldes courte, king of the east Englishmen. For when bishop Pauline had well perceaued that the princes haughty courage could hardly be brought to the lowly humblenes of Christianite, and that it would styfly be bowed and bent to beare the mysterie, and burden of Christes crosse: when he remembered also, how he had nowe laboured a longe tyme bothe with preaching to the people, and with praying to Gods mercie for the saluation of king Edwine, and all his subiectes: at the lenght hauing lerned in sprite (for so it is most lykest to be,) what was that vision, which had longe before ben shewed to the kinge from heauen, he made no delayes at all, but came spedely to the kinge, and warned him to fulfill and accomlishe his vowe, whiche in the vision that appeared to him he had promised to doe in case he were deliuered from his present miseries and restored againe to his raygne, and kingdome. Nowe was this vision suche, as foloweth: At what time king Edelfryde Edwines predecessour with greuouse pursuing put Edwine to flight, and made him lye pryue, and lurke in diuers places of other realmes for manie yeres space as a bannished man: at the lenthth Edwine came to king Redwald, beseeching him, that he would saue him, and defend his life from the traynes, and earnest serche of this his dedly ennemie. Who gladly entertained hym, and promised to fullfill this his requeste, and petitiō. But after that king Edelfride had heard say that Edwine was seene in that prouince, and vnderstood that he liued ther, and dwelled familiarly with all his cōpany, forthwith he sent out his Embassadours to king Redwald, with a greate somme of monie, to procure Edwines deathe. But it preuailed nothing. Thē sent he the second tyme, and the thyrd tyme also offering greater gyftes, and more plentifully bothe gold and

A vision,
by the
which
Edwin
the first
Chrysten
king of
North-
berland
was called
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sylder

sylder thretning him at the laste warres, yf his request were accomplished. Then king Redwald other dreading the threts or corrupted with the brybes graunted his request, and promised that he would put Edwyne to death himselfe, or els yealde him vp to thimbassadeurs. Which thing when a certayne faythfull frend of Edwynes had marked and well vnderstood, he entred incontinent to the chamber where Edwyne purposed to take his rest. For it was now an houre within nyght and calling him forth, told him what the king had promised to doe against him: sayeng in the end this muche: I shall therfore (yf it so please yowe) leade yowe owt of this prouince, and bryng yow into suche a place, that nother king Redwald, nor yet king Edelfryde shalbe able to fynde yowe. To whome Edwyne answered in this maner: Sir, I thanke yow most hartely for this your greate gentlenes. But I can not folowe your counsell herin. For first, I must not breake my promesse, which I haue made to so greate and mightie a Prince as is king Redwald, especially wheras he hath done me no harme, ne wronge, nor hath as yet shewed anie hatred, or displeasure towards me. And truly if I must of necessite dye thus, I had rather he shuld put me to deathe, then anie baser man or person of lesse nobilitie. Agayne whether I pray yow shuld I flee now, who haue so many yeares, and so long tyme walked lyke a vagabonde through all prouinces of this yle of Britannie, only to auoyd and eschewe myne enemies snares, and assaults? Now when this his frend was gone, Edwyne remained without alone and sytting sadly before the palace begāne to be troubled with manie stormes, and vexations of thoughts, as a man not witting what to doe or whither to goe in this so ruefull case. After he had ben longe vexed with inwarde, and priue troubles of mynde, burning inwardly with close fyre of secret sorowe, behold, in the greate sylence, and quyete of the mydde nyght he sawe a man vtterly vnknownen to him bothe for visage and coun-

countenance, and also for his aray and apparell to approche and drawe toward him. Whome bycause he had espyed thus at a blushe, and so straungely disguised, he was not a lytle a frayde. The straunger cometh euen vnto him, greteth him and asketh him, wherfore he sate so soroufull on the stone abroad watching, and all alone at that howre especially when other men were within at rest, and in their depe sleape: Then Edwyne lykewise demaundyed of him, what he had to doe therewith, yf he passed ouer the nyght within dore, or els without. To whome this mā answered, and sayde: Thinke ye not but that I know the cause of your heauynes, and watche. And also of this your solitarie syttinge with out dores. For I know certainly who ye be, and wherfore you are so sad, and soroufull. And also what myscheffe yow feare shortly shall befall you. But tell me of fryndshippe, what reward would you geaue him, that shuld now rydde yowe quyte out of all these sorowes, and trowbles and perswade king Redwald, that neyther he himselve shuld hurte yowe, nor yealde yowe vp to your enemies, that they myght slaye yow? When Edwyne answered that he would geaue all that he possible could to anie suche a one for reward of so good a turne, this mā added moreouer and sayde: But what if besyde this, he do warrant you, that ye shalbe a kinge, and all your enemies vanquished, yea and that in suche sorte that you shall not only excell all your auncient progenitours, but also far passe in powre all the kinges of Englishe men, which haue euer ben in this coutrie. Here Edwyne being made more firme, and constant by ofte questioning doubted not to promys, that in all pointes, and at all tymes he wold be answerable with worthie thanks geauing to the man that shuld bestowe on him such greate benefites. Then this man spake the thyrd tyme and sayde: But tell me againe, what yf besyde all this, the same man, which sheweth yow now before, truly, and vnfaynedly, that yow shall hereafter surely, and vndoubtedly

doubtedly haue suche and so greate benefites, can geaue yowe also better counsell, and more profitable for your sowles health, and saluation, then euer any your parentes, and auncesters heard of, could ye then consent, and obey him, and harken to his holosome sayenges? Here Edwyne promised owt of hand without anie lenger delaye, that he would altogether followe his lerning, and doctrine which both could, and would deliuer him presently from so manie miseries, and so greate daungers as he was in, and exalte him afterward to the raygne and souerantie of his countrie. Which his answer was heard, and taken. Then this man straightwaye, which had so long talked with him, layde his right hand vpon Edwines heade, and said: when these thinges therfore shall happen hereafter in suche sorte to yowe, remember well this tyme, and this our talke. And differ not at that time to fulfil and accomplishe this, that yow do nowe promesse me. Which being sayde, by and by he vanished awaye. To the entent that Edwyne might vnderstand and perceaue, that it was no man, but a ghoste which appeared to him. Now when this younge prince was lefte alone, and sate there solitarie, reioysing with himselve for this gentle consolation, and good comforte, but yet very careful, and much counting with himselve who it shuld be or whence he shuld come which had thus spoken, and talked familiarly with him: beholde his forsayd frende came againe, and greating him cherfully, Arise Edwyne (sayde he) and come in. Let passe this your curke and cares. Set your harte at rest, and take your quiet sleape. For the kinges minde is chaunged. Neither dothe he purpose nowe, or intend to doe yow any wronge, but rather to defend yowe, and accomplishe his promised fayth vnto yowe. For after he had shewed the Quene in secret that his purpose, which I told yowe of before, he dehorted him moite earnestly, and withdrew him from so euill, and so deadly an intention, saying, that it was in no wise mete for suche a king, of so greate

prowe e, and honour, as he was, to sell his best, and dearest friend, being now browght into straightes and miserie, for a litle gold. Nor that he should breake his faith, and promesse, which owght to be more esteemed then al treasures, or not bide by his word for the coueit, and loue of monie. But to be shorte the king did euen as his Ladie had counsell'd him to doe. For he not only not betrayed, and yelded to thembassadours this his banished man Edwyne: but helped him rather to the kingdome. For as sone as these embassadours were thus with deni- all departed home againe, he gathered incontinerly a myghtie armie to conquer king Edelfrede. Whome he slewe without difficultie (bicause he marched forth against him hastily and with a weake and vnordred oste) in the borders of the March- land men, at the Este syde of the riuer called Idle. For in de- ade kinge Edelfride had not time, and space enowgh grawnted him to gather all his force together, and to ioygne his powre with well disposing his hoste, and souldiers in order. In this skirmishe Renier king Redwalds sonne was slayne. And thus Edwin according to the oracle which he had receiued, not on- ly auoyded the dawnger of his most dedly enemye, but also by his death succeded in thonor of his Souerainte, and kingdome. Now therefore to returne againe vnto my purpose, thowgh Bishop Pawline seriously preched the word of God, yet kinge Edwyne slack'd and lengered to beleaue him. Vling yet for a certaine space, at diuers competent howres to sitte solitarie, (as I haue sayde before) and diligently to compte with him selfe, what were best to be donne and what religion was best to be folowed. At which solitary meditation of the prince this good and godly bishoppe Pawline entred on a daye in to the palace, and cominge to the kinge, laied his right hand on his heade and asked hym, whether he remembred that sygne, or no? The king sodenly trembled therat for feare. And when he wold haue fallen downe at Paulinus feate, the bishoppe lyfted him

him vppe, and spake after a familiar sorte thus vnto him: Be- hold o Soueraine Prince, by the bountifull hand and po wre of our Lorde, and God, you haue eskaped the hande and vengean- ce of your moste hated, and dredfull enemye. Behold also, by his most gratiouse goodnes you haue obtained the Souerain- tie of raigne, and rule of the kingdome. Remember now ther- fore the third thinge, which yowe promised him, and differ no lenger to performe, and accomplishe the same, by receauing his faith, and keaping his commaundements, who hath deliuered you from your temporall aduersities, and exalted you to the honour, and maieste of a king. Whose holy will yf you will he- reafter obey and euer more doe his pleasure, which by me he preacheth, and declareth to yowe, he will also deliuer you from the perpetuall tormente of hell, and make you partakener with him in heauen of eternall kingdome, and blesse without end.

What counsell king Edwyne had of the nobles and peares of his royallme, for the receiuing of Christian faith: and how one of his Bis- shops profaned and brake downe the Idols altars.

The 13. Chapter.



Hich worde when the kinge heard, he answe- red immediatly bothe that he would, and also that he was bounde to receaue this faith, which B. Pauline had preched, and taught. But yet I thinke it good, (quoeth he) first to confer, and common herof with my frendes, the no- bilitie, and peares of my realme: that if they shall happely thin- ke herein, as I doe, then we maye be Christened all together in the founte of lyfe. Whereunto when Byshop Pauline agreed king Edwyne calling the states together consulted with them. And asked seuerally eche of them, what maner of doctrine this semed to be, which vntill that daye had neuer ben hea d of before? And how they liked the honour, and worship- ping

ping of this new God whiche was preached nowe emongest them? To whome Bishop Coyfi first of all his Bishops answered: Maye it like your highnes to proue, and trie well what manner of doctrine this is which now is preched vnto vs. But this muche shall I surely saye, and as I certainly knowe, protest, and confesse vnto yowe, that the religion which vnto this daye we haue euer obserued and kept, hath no vertue, nor goodnes in hit at al. For none of your graces subiectes hath ben at anie time more earnest, and diligent in worshipping of our Godes then I haue ben: and yet not withstanding manie of them, haue receiued of your graces bounteousnes more ample benefites, then I haue, manie of them more hygher dignities, then I haue: and manie of them haue ben better prospered in all they tooke in hand to doe, or sought to gette, then euer I was. But yf the Gods coulde ought haue done, they wold haue rather hoolpen me, who at all times serued them so dewly. Wherefore it remaineth, that if these things which be now newly preched to vs shalbe founde after good examination, the better, and of more strenght, and stedfastnes, that then without longer delaye we hasten to receiue, and embrace them. To this perswasion, of bishop Coyfi an other of the nobles consenting sayde by and by: Suche semeth to me, dere Soueraine, the lyfe of men present here in earthe (for the comparison of our vncertaine time, and dayes to lyue) as if a sparowe beaten with winde, and wether shuld chaunce to flie in at one windowe of the parlour, and flitting there a litle aboute, straight waye flye out at an other, while your grace is at diner in the presence of your dukes, Lordes, Capitaines, and high garde. The parloure it selfe being then pleasaunt, and warme with a softe fyre burning amideft thereof, but all places, and waies abroad troubled with tempeste, raging stormes, winter windes, hayle, and snowe. Nowe your grace considereth, that this sparowe while it was within the house felt no smart of tempesteouse winde or ray-

A carnall
resp. of
an athen
Bishop
occasi-
on of good.

ne. But after the shorte space of this faire wether, and warme ayre, the poore byrd escapeth your sight, and returneth from winter to winter againe. So the life of man appeareth here in earth, and is to be sene for a season: but what maye, or shall followe the same, or what hath gon before it, that surely knowe we not. Therefore if this newe lerning can enforme vs of anie better suertie, my thinke it is worthie to be folowed. Thus or in like manner sayd the rest of the elders, and the kinges counsellors, no doubt, by the holie inspiration of God. Only bishop Coyfi was not content to rest him here, but sayd moreouer that he would with diligēce note Pauline, and marke what he said of that God, whome he preached, Which thing when he had so donne according to the kinges will, and pleasure, he returned againe, and with a lowde voice sayde. I vnderstoode certes longe agoe, that in verie dede, it was right nought which we worshipped as God. For the more curiously that I sought for the trueth in worshipping our Godes, certainly the farder was I from it, and the lesse I founde hit. But now doe I plainly perceauē and knowe, that in this *Paulinus* preaching and teaching is that trueth, and veritie, which is able to geaue vs the greates gifts of life, of saluation, and of blisse euerlastinge. Wherefore I counsell, and exhorte yowe my most Soueraine and dere Prince, that we may out of hande curse our temples and abandon them. And burne downe with fyre our Idolatrous altars. Which we haue heretofore erected in vayne, and consecrated without all fruite, and profite. But that I maye be shorte, and come nere my purpose: the kinge gaue his full, and plaine consent to this holie man bishop Pauline. Willing him to preache the gospell freely. And himselfe renouncing there all idolatrie, promised that he would receaue, and embrace the faith of Christe. And deniaunding then, of this before sayd Coifi, bishop of his sacrifices, who should first profane the altars, and destroye the temples of I-

dols, with all the grates, and barres wherwith they were enuyroned? Marry (quoth he) I will. For who maye better then I, which ons by folishnes worshipped, and highly esteemed them? Therefore to the good example of all other, I will now my selfe through the wisedome of God (that is one, only, and true God) geauen vnto me, beate downe, and viterly destroye the abomination of our temples. So forsaking in this wise all superstitious custome, and vaine dreade, he besought the king to graunte him harnesse, and armoure, and therewith a greate courser, and mighty couragious stalyon horse. On which he mounted lustely; and with all spede rode forth to batter, and beate downe to grounde the idols. Now was it not lafull for a bishop of the sacrifices either to were harnesse, and armoure, or to ride on other then a mare. But Coyfi made smalle compte thereof. For being alredie well harnessed, and strongly girded with a swerd about his loynes, sitting fast on the kinges courser and stought stalyon, he tooke also in his hand a speare, and so did marche and sette fourth against the pernitiouse idols. Which sight when the people sawe, they thought he had ben madde. Yet he for all that staid not. But as sone as he approached nere the temple, profaned it, casting thereon the speare, which he held in his hand, and muche reioysing now, bycause he knew the true worshipping of God, commaunded the companie which was there with him to destroye the temple, to fyre the idolatrous aulters, and breake the barres, grates, or whatsoever ornamentes were therabout. And truly the place where those Idols sometime were, is now to be seene, not far from Yorke at the ryng of the riuer Derwent. And is at this present day called Gormund in Galiam. In which place, the bishop Coyfi by holy inspiratiō of the true God, polluted, and destroyed the aulters of false Goddes, which himselfe before had solemnly consecrated.

How king Edwine and all his subiectes were made Christians, and in what

The 14. Chap.

THen king Edwyne, with al the nobilitie of his countrie and most parte of the commons receiued Christes fayth and came to the lauetorie of holie regeneration the xj. yeare of his raygne. Which was the yeare of our Lorde 627. and aboute the 180. after the entrance of the english men into Britannie. He was Christened at Yorke on Ester Sondaye, which was the xij. of Aprill. in S. Peter thapostles church. Which he had in al spede set vp of wood, while he was catechised, and instructed there in the fayth agaynst his Christening. In this rite of Yorke he appointed a Bysshops See, for byshop Pawline his informer, and teacher. At whose request, and petition as sone as himselfe was Christened, he buylded in that same place a greate temple of stone, for an ample and large Cathedral church in the middest wherof he would haue enclosed this his owne propre oratorie, which himselfe had first made of woode while he was instructed to the fayth, and before he was yet baptised. Layeng therefore depe foundations aboute this his first oratorie, he began to buylde there a fayre churche fowre square. But before the wall therof came to his iuste hyghnes, the king was slayne by cruell deathe and lefte that royall worke to be endyd and parfyted by kyng Oswald his successour. Now Pauline from that time. 6. yeares after that is, to the end of king Edwynes raygne preched the word of God continually (by his good leaue and fauour) throughe out all that prouince. And they beleaued him, and were Christened, who were preordinated to lyfe euerlasting: emongest whome was Offride, and Eadfride, king Edwynes sonnes. Which he had in his banishment by dame Quenburge daughter to Cearle king of the Marshes. After whome, his other children, which he had by Queene Edelburge were baptised, as his sonne Edilhune, his daughter Edilfride and an other of his sonnes called

The first Christendom of the English Prince in Northumberland, or in the North Countre. An. 627.

The Cathedral church of Yorke.

called Buskfrea, of which the ij. first were taken oute of this mortall lyfe in their infancie or tender youthe, and buried in the church of Yorke. Iffy also Offride his sonne was Christened too, with manie other of the nobilitie, and diuers honorable men. And (as it is reported) then was the feruour of faith and earnest desyre of holie baptisme so greate emongest the people of Northumberland, that on a certaine time, when bishop Pauline came with the kinge, and Quenes maiestie, to the courte, or princes palacie at Adregin, he staid there with them. 36. dayes only occupied in catechising and instructing the people in Christe his faith, and afterward baptising them: in eche of the which dayes he did nothing els from morning to euenynge, but instructe them with the word of God, and teach the faith, and saluation in Christe Iesus, which flocked thither out of all places and villages therabout. Whome after he had thus informed, and taught, he baptised in the fludde Elene. For that was the next nere water, which he could conueniently vse for baptism. This towne Adregin in the time of the kinge and after commers waxed rude, and deserte. And an other was buylt vp for hit in a place called Melwyn: And this muche dyd byshop Pawline in the * Bernicians prouince. But in the countie of the * Deires, where he laie most commonly with the kinge, he baptised in the fludde Suale, which runneth fast by a village adioyned to Cataracte. For as yet there could not be buylde oratories, fountes, or places of baptisme, in this newe begon, and late founded church. But yet was there buylt a greate church in the coast and champyon called Dawne. Where was an other of the kinges courtes, and palace. Which church the painims that slewe king Edwine burned afterward with the whole village. In sted of the which palace the kinges euer after made their mansion place in the country called Loides. But the aultar of the before mentioned church escaped the fire, by cause it was made of stone. And is kept to this

* In northumberland
* In yorke there.

Aultar of stone.

this present daye in the monasterie of the right reuerend Abbot, and priest Trunwulle standing in the wodde Elmete.

How the prouince of the Este English receiued the fayth of Christ.
The. 15. Chap.

NOw had king Edwine (by common reporte) suche a zeale, and earnest deuotion toward the Christian faith that he perswadid Carpwald kinge Redwalds sonne, and king of the Est English, to leaue of the vaine superstition of idols, and to come with his whole royallme and embrace the true faythe, and receaue the sacramentes of Christe his church. For his father king Redwald before him was Christened in kent but alas in vaine. For returning home againe he was seduced by his wyfe, and certaine other peruerse doctours. And being in suche wyse depraued from the sincerite, and purenesse of fayth, his end was worse then his beginning. For he would seme, after the maner of the olde Samaritanes to serue both Christe, and his owne false Godes to, as he dyd before. And in one temple he had erectyd an aultar for the sacrifice of Christe and an other litle aultar for burnt sacrifices to his Idols and dyuels. The which temple Aldwolfe kinge of that prouince after him (who lyued in this our age) sayde that it dured so, vnto his time, and witnessed that he sawe it himselfe in his childehoode. Truly this before named king Redwald was a noble prince of byrthe, althowgh vile and bate in his actes and deades. For he was king Tityls sonne, whose fathers name was Woffa, of whome the kinges of the east english men are called Woffinges. But king Carpwald not long after he had ben Christened, was slayne by a gentile, and paynim named Richbert. And fro that time. 3. yeares after, the prouince liued in gentile falling from Christian religion vntyll at the last Sibert king Carpwalds brother toke the kingdome, a man in all pointes lerned and most Christian. Who whiles his brother was yet alyue, lyuing bannished in Fraunce was

S . . . Chri-

The countres of Suffolk, Norfolk and of Cambridge (then called, the East English) conuerted to the faith.

Dumocke

Christened there, and instructed in the holy mysteries of our saythe of which he went about to make all his royalme partaker, as sone as he came to the crowne. To whose good endeavour herin bishopp Felix dyd moste earnestly fauoure, and with greate praise applie himselfe. Who when he came from Burgundie (where he was borne, and toke holie orders) into Britanny to Honorius tharchbishop, and had opened this his desire and godly purpose vnto him, the Archebishopp gladly gaue him licence and sent him furthe to preche the worde of God vnto the foresayde Este English. Wher certes his zeale and vertuous desire proued not in vayne. For this holie husbande man and happie tiller of the spirituall filde founde in that nation plentifulnes of fruite, and encrease of people that beleaued him. For he browght all that prouince, beinge now deliuered by his healpe from their long iniquite, and vnhappyne, vnto the sayth, and workes of iustice, and in the end reward of perpetuall blisse, and happines for euer, according to the good abodement of his name, whiche in Lattin is called *Felix*, and in our Englishe tounge soundeth happie. He was Byshopp in the cite of *Dumocke* afterward. Where when he had ruled the church of Christe. 17. yeares in that dignite, and in that prouince he endyd his life in peace.

How Pawlyne preched in the prouince of Lindisse, and of the state of king Edwynes raygne.

The. 16. Chap.

Lincolne there.

Presectum
Lindecol-
ne ciuitatis

BVt Byshopp Pawlyne continued styll, and at this tyme preched the worde of God in the prouince of *Lindisse*, which is the next toward the South bancke of Humber, bending euen vnto the seas side where he first conuerted to our Lord the maior of *Lincolne* whose name was Blecca, withal his howseholde. In the which citie he buylt a well wrowght church of stone: the rouffe whereof eyther for long lacke of reparations, or by the spoyle of enemies is nowe cast downe.

But

But the walles thereof stand yet to be seene at this present daie and yearly some or other miracles are wont to be shoven ther to the greate good, and comfote of them which saythe fully seeke therfore. In this church after Iustus departure hence vnto Christe, Pawlyne consecrated Honorius, Archebishopp of Caunterbury, as I shall shewe more conueniently herafter. Nowe as towching the saythe, and belefe of this prouince, a certaine preist, and abbot, a man of good credit, and to be beleued, whose name is Deda, of the monasterie of Peartan told me that one of the elders of that couent (as he reported himselfe) was baptised with manie other of the people there, at none daye by bishop Pawlyne in the presence of king Edwine, and in the fludde of Trent, nere the citie *Thwolsingacester*: the which father, and elderly man, was wont to describe Paulinus personne, saying that he was a taule man, sumwhat crooked backe, and blacke of heare, lene in face, and hauing a hooked and thinne nose, in countenance bothe dredful, and reuerent. Who had in his chappel one Iames by name, who was a deaco, and an industrious and diligent mā, noble certes and of greate fame in Christ, and the church. Who liued also euē vnto our time. But in those dayes such was the peace, and tranquillite through out all Britannie which waye soeuer king Edwynes dominions laye, that (as it is yet in a cōmon prouerbe) a weake womā might haue walked with her new borne babe ouer al the yland euen from sea to sea, without anie dammage, or danger. Moreouer this king did so muche tender his subiectes and the welth of the commons that in most places where he sawe fayre, clere wel springes breaking out by the highwaies syde, he enclosed them in quicke sett boures for the refreshing of wayfaring men hauing by, greate brasen basens to bathe, or washe in. Which basens either for feare of the kinges displeasure no man durst touche farder then to his owne present vse, and necessite: or no man wold take them awaye for the loue, and good will

they boore to their prince. Who was for the time of his raigne so honoured and loued, that the triumphing banners, and, flagges were borne before him not in warre only, but in peace too, whersoever he went abroad, or rode with his garde in progresse aboute the greate cities, townes, and sheres of his dominions. Yea euen when he passed through the stretes to any place, there was carried before him that kinde of flag or streamer, which the Romans calle Tufa, and the English men now a Thuuffe.

How king Edwyne receaued letters of exhortation from Pope Honorius who sent therwith a palle to bishop Pauline.

The .17. Chapter.

AT what time Honorius Boniface his successor was bishop of Rome, and sate in the see Apostolike, when he had vnderstoode that the kinge of Northumberland and all his subiectes in that countrie were conuerted to the faithe and confession of Christe by Paulinus preaching, he sent the same bishop Pauline a palle, and letters to king Edwyne exhorting him, and his subiectes with fatherly loue and charite, to persist, or rather go forward in this true faithe which they had now receiued. The tenor of which letters is suche. *To the most puissant prince and his most vertuous sonne in our Lorde Iesus Christe Edwyne king of the English men, bishop Honorius seruant to them that serue God sendeth greeting.* So is your Christian loue, and integrite, fyred with the flame of faith to the worshipping of your creator and maker, that it shineth far and wyde, and being declared through all the worlde bringeth furth fruyt of your doinge. And truly so doe ye know your selfe best to be a king, when that after ye are taught by the right and true preching, ye beleaue in almighty God your king and creator. Worshipping him, adoring him, and rendring vp to him the sincere deuotion of your hart, as far forthe as mans weaknes, and poore abillite can attaine vnto. For what other thinge I praye you, are we able to offer vnto

The epistle of Pope Honorius to Edwyne the first Christian king of Northumberland.

our God, then that persisting in good workes and confessing him to be the author of mankinde we worship him, and speedely render our vowes, and prayers vnto him? Therefore we exhorde you our most derely beloued sonne in our Sauour Christe Iesu, as it is mete for a louing father to doe, that ye endeavour al maner of wayes ye can, with earnest will, and daily prayer, to hold and kepe this, that the mercy of God hath wrought in you, calling you, and all yours vnto his grace. And so shall he which hath vouchesafed to bring you in this present world from all errour to the knowlege of his holy name, prepare for you in the worlde to come a mansion place in heauen. Be ye therefore often occupied in the reading of S. Gregories workes. Who was a man certes of blessed memorie, our good predeceffour, and your true precher, and Apostle. Haue before your eyes continually the greate zeale of his doctrine, and good affection which he gladly practised for your soules health and saluation. That by this meanes his veruouse prayer may both encrease your kingdome, and also prosper your people. And that in the end he may represent you all, as cleane soules, and without fault, before the throne of almighty God. Now as concerning these thinges, which your grace desired to be ordeined and appointed by vs for your priestes we haue without all delay prouided the same, and truly the rather for your sincere and vnfayned faithes sake. Which hath ben at diuers times, and by diuers relations, as also now by the bearers of these our presentes, commendably declared vnto vs. We haue therefore with the rest of our rules and orders sent here ij. palles for the ij. metropolitans of your countre, that is, for bishop Honorius, and bishop Pauline. Willing and commaunding, that when one of them is called out of this mortall lyfe to the mercie of God, then shall his make and felowe which is yet a lyue subrogate by this our authorite an other bishop metropolitan in his place which is deceased, which thinge we doe graunte

Constitutions from Rome touching the clergy.

vnto them, as well for your good affection to vs, and loue to the truthe, as also for the distance of places, and of so greate prouinces and cuntries, as lye betwene Rome and Britannie. And last to thintent, that we might in all pointes shewe your highnes, howe our consent, and agrement is euer more redie at hand, to your deuoute zeale, and earnest desyre of Gods glorie. Who keape your grace alwaies in perfecte healtie, and prosperite.

How bishop Honorius who succeded Iustus in the byshoprike of Caunterbury, receiued from Pope Honorius a palle, and letters.

The 18. Chapter

NOW about this tyme died Archebishop Iustus, the x. daie of Nouember. And Honorius was chosen in his place. Who comming to Archebishop Pauline to be appointed thereto, met him at Lincolne. And there was consecrated, and instituted byshop of Caunterbury. And is nowe numbred fiftie after S. Austin. To whome also Pope Honorius sent a palle with letters, in the which he commaunded the verie selfe same thinge, that he wrote before in his epistle to king Edwine. Which is, that whensoever the bishop of Caunterbury, or the bishoppe of Yorke were departed this life, then the other which remained a liue, and is yet prelate of the same degree should haue powre, and authoritie, to ordaine an other priest in the Archebishops rome, which is now deceased. That it mought not to be nedefull alwaies to trauaile, and toyle by sea and by land as farre as to Rome, for the institution, and appointing of an Archebishop. The copie of the Popes letters I thinke not muche amis to be here inserted in our historie.

The epistle of Pope Honorius to Honorius the Archebishop of Caunterbury.

To Honorius our derely beloued brother, Honorius sendeth greating: Among manie other prerogatiues, and gracious giftes which our mercifull Redemer vowchsafeth to geaue his poore seruauntes, this doth he also bountifullly graunte vs of his mere liberalite, and goodnes, that by brotherly comforte and friend-

friendfull letters, as it were by an inward looking on our hartes, or an outward beholding of our mutuall visage, and countenances, we represent, and shew in our selues a certaine loue, accord, and vnite. For which gratiouse benefit we render thanks vncessantly vnto his high maieste. And besech him in most suppliant wise, to strenghten and confirme you with his mightye powre continually, that ye maye earnestly labour alwaies in preaching his holie gospel, and profit therein: that ye maye followe the rule, and steppes of your heade and master, blessed S. Gregory: that Christe maye send by you greater encrease vnto his church: And last that the soules alredy wonne, and conuerted by you and your predecessours (which hath proceeded of the first planting of blessed S. Gregory) maye in more ample wise encrease in faith, and prosper in good workes, in the feare of God, and perfecte charite. And so I trust the promises of our Lord shall hereafter take place in you, and this his blessed voice call you to eternall blisse and ioyefulnes: *Come vnto me, all ye that labour, and trauaile, and I will refreshe you.* And againe: *O my good, and faithfull seruant, because thou hast ben faithfull ouer a litle, I will appointe thee ouerseer to a greate dele, come in, vnto the ioyes of thy Lord and master.* And thus much, derely beloued in the waie of exhortation, we haue premised, of the abundance of our charite, and loue towardes you. Now as concerning the priuileges of your churches, we haue not differred to graunte you such thinges, as we haue thought meetest for you. Therefore to answer your requestes herein, looke what authoritie, we in the stede, and place of S. Peter heade of the Apostles, haue graunted you, by our expresse commaundement in letters directed to our dere sonne Edwine your kinge we will ye keape, and obserue the same. Which is: that when one of yowe is departed this mortall life, the other which is lefte a liue shall assigne an other bishop in the departed Archebishops rome and dignite. And for the better doinge, and ordering herof, we haue

Math. 11.

Math. 24.

haue sent vnto eche of you a palle, that by the authorite of this our commaundement, your orderly and due institution may be acceptable in the sight of Almighty God. Wherin to condescend, and graunte this muche vnto you, we were moued by the longe iourney, and tediousse trauieling by see, and lande from Britannie to Rome, that no hinderance may happen hereafter to your church, by anye pretended occasion anie manner of waye. But rather that you maye farther set forth the faith and deuotion of the people committed to your charge. Almighty God keape you in good health most derely beloued brother. Geauen the xj. of Iune in the 24. yeare of the raygne of our most gratiouse, and soueraine Lorde Heraclius Emperour. Also the thirde yeare, of the most happiest Cesar Heraclius the sonne. The 7. Indiction: the yere of our Lorde. 633.

Howe first this Pope Honorius. And after him the elected bishop Iohn sent letters to the Scottes for the keeping of Ester. And against Pelagius heresie.

The 19. Chap.

THis Pope Honorius sent letters also vnto the Scottes, (whome he vnderstoode to erre in the obseruation of the holy time of Easter, as I haue besor specified,) diligently exhorting the, that they would not esteeme or think their owne small number wiser, then the churches of Christe, either auncient, either newly conuerted which haue ben heretofore, or be now at this present daye anie where through out all the whole worlde, in celebrating any other Easter, then after the common accompte of Ester, and according to the vniforme decrees of our bishops in the wordle. Whiche haue vppon that matter sate in Synodes, and concluded a certain order in generall councils. To whome also for the amending of the same error, Iohn Seuerinus succellour, who next succeeded Honorius, when he was yet but elected, and nominated Bilshop of Rome

Rome directed letters of greate authorite and full of good learning: plainly prouing in the, that the Ester Sondaye must be compted, and obserued, from the .15. moone, vnto the .21. as it was proued, and allowed by the Nicene Councell the first. Moreouer he warned the in the same epistle, to auoyde, and escheue, Pelagius heresie, whiche he vnderstode, dyd begin to ryse, and springe againe amongst the. The beginninge of which epistle was thus: To our dereft beloued, and the moste vertuouse prelates, Thomian, Coluban, Chroman, Dimā, and Bathan Byshops: Chroman, Herman, Lawstran, Stellan, and Segian Priestes: to Saran, and all other doctours, or Abbotes of Scotland: Hilarie, Archepreste, and keaper of the vacant sea Apostolique, Ihon deacon, and in the name of God elected, and chosen Byshop of the same holie see: and Ihon, the chiefe Secretarye, and keaper of that sea Apostolike, and Ihon also seruuant of God, and Counseller of that same see &c. Your letters whiche ye sent to holie Pope Seuerine, a man worthie of happie, and long memorie, haue had as yet no answere made to the, for the matters, whiche ye required, by cause the Popes holynes departed this lyfe before your letters, were browght hither. Whiche we haue now openyd in this vacancie of the holie see, lest the ignorance of so greate a question mowght haue lasted longe, and ben vndiscussyd emongest yowe. In which letters we haue read, and perceaued that certain of your prouince labowring against the ryght faythe, doe goe aboute to renewe an old heresie, refusing very ignorantly our Ester, in which Christe was offred our true pascall Lambe to God his father, and entending to celebrate the same with the Iewes in the .14. moone. &c. By this beginning of their epistle it appeareth plainly that at that time this heresie was but a lytle before ryfen in Scotlande: And also, that not all the countrie but certaine of them onely were infected therwith. Now when these before mentioned prelates of Rome had shewed the cu-

The copie of a letter fro the clergy of Rome to the clergy of Scotland.

Primicerius

THE HISTORY OF THE

Against
the pel-
agian here-
sie.

fromable obseruation of Ester: thus in thesame epistle they wrote of the pelagian heretikes, which were in Scotland: We vnderstand also by your letters, that the poison of Pelagius heresie beginneth nowe to springe againe emongest yow: whiche we moste earnestly exhorte, and counsell yowe vtterly to forsake, and prouide that the poysoned infection of so dedly an heresie sinke no farder into your myndes, but labour as ye may vtterly to forgett it. For ye ought to remembre, howe this execrable heresie hath longe sithens ben condemned. And hathe ben abolished, and put owte of remembrance not only, these .ij. hundred yeares, but is also yet at this present, daylie condemned of vs, with continuall curses, and all they excommunicated which folowe thesame. We therefore exhorte, and request yowe, that ye suffer not their aslhes to be stirred, and blowen vp emongest yowe, whose strength and weapons be burnt and consumed. For what Christen harte is there, whiche detesteth not to death, and abhorreth their prowde intent and wicked wordes, which dare affirme, that a man maye lyue, and be withowt synne, euen of his owne voluntarie will, and not throwghe the grace of God? And then to consider againe the trueth hereof, it is blasphemie, and extreme foolishnes to saye: that a man is withowt synne. For he can not possibly be so. Neither euer any was, but only the mediator of God, and man Christe Iesus our Lorde, who was a verie and true man conceyued and borne withowt synne. For as for other men, they are all borne in oryginall sinne. And doe beare the wyt-nes, and token of Adams first preuarication, and breaking of Godes commaundement, yea, althowghe they lyued without actuall synne accordinge to the Prophete, saying: *Behold, I was* *Psal. 50. conceived in iniquite, and my mother hathe brought me forth in sinne. &c.*

How after kinge Eduynes deathe, bishop Pawlyne returned to kent, and there toke the Bysshoprike of Rotcheffer.

The 10. Chapter.

when



Hen king Edwyne had moste triumphantly raygned ouer the English and Britons bothe, the space of .xvij. yeares, (in some of whiche, as abowt the number of .6. yeares, he had himselfe ben subiecte to Christe, and euer looked for his raygne, and kingdome) Cardwell king of the Britons made a rebellion against him, hauing ayde and succor therunto, of Penda a stowght man, and of the kinges bloud of Marshland. Ouer which nation afterward he had by dyuers chaunces, and fortune, rule and gouernance, for the space of .xxij. yeares. Nowe when they had thus ioyned battaile, *An. 633.* and entred fight with kinge Edwine in a great, large and plaine field, called thereof Hethilde, they slewe him there at the last, the .4. daye of October, in the yeare of our Lorde. 633. and of kinge Edwynes age the .47. yeare: whose whole hoste was other presently murdered there, or shamefully put to flight. In the which warres one of kinge Edwines sonnes, that lustie, and warlyke yonge prince Offryde, was kyllled, before his father died. The other sonne Edfryde of verie vrgent necessite fled vnto kinge Penda for succour. Of whome afterward against the promised faythe, and his solemne othe, he was most cruellye put to deathe in the raygne of kinge Oswald. At this tyme there was a verie greauouse persecution in the churche, and a fowle murder of the Northumberlandes, especially bicause that one of the Capitaines, whiche caused this persecution, and aduersite, was a painim: the other though not a paynim, yet more ferce and barbarouse, the was any heathen, or paynim. For kinge Penda with all the nation of the Marshland men was wholly geauen to Idolatrie, and altogether heathen, and vchristened. But king Cardwell althowgh he had the name of a Christian and professed that lyfe, yet was he in mynde, and maners so rude, and owtrageouse, that he woulde not spare eyther womens weaknes, or childrens innocencie, but

T 2

put

put all to deathe withe greuous , and bytter torments, according to his bestly cruelty and vnmercyfull tyrannie. Wasting a longe time , and raging oure all the prouinces, purposing moreouer with himselfe to exterminate out of the borders of Britannie the whole nation of Englishmen, and to extinguish the verie name of them. Neither did he ought esteeme or anie thing reuerence, and honor the Christian religion which the English men had. So that vnto this daye the Britons maner, and custome is, to set light by the faithe, and religion of English mē. Neither will they in anie one pointe more communicate with them , then they wold with heathens, and painims. Kinge Edwynes head was brought vnto Yorke. And afterward carryed into S. Peters church, (which church he himselfe had begon to buylde, but his successour king Oswald finished hit, as we haue before declared.) And there layed in S. Gregories chappell. By whose disciples, and of whose preachers he had in his lyfe time receiued, and lerned the word of true lyfe. Thus was the state of Northumberlande much troubled with this greate slaughter, and cruell persecution. Seing therfore there was none other remedie, nor anie fastie could be founde, but only by flight, bishop Pauline accompaning the good Quene Edelburge, with whome not longe before he came into that cuntrie, tooke shipp, and returned againe to kent. And was there verie honorably receiued of *Honorius* the Archebishop, and of kinge *Edulbald*. His guide, and gouerner in iorning vnto kent was *Bassus* one of the strongest of kinge Edwynes chiefe garde. This bishop brought away with him from the cuntries of Northūberlande Eanfride king Edwynes daughter, and Wulfrea his sonne. Iffy also Offrides sonne, and nephue to king Edwyne. Which ij. yonge princely childre this tender mother for feare of kinge Edbald, and Oswald sent into Fraunce, to be brought vp in king Dagoberts courte. Wher they both died in their infancie. And were buried in the high church

with

with such honour, as is mete for kinges sōnes, and innocēt babes of Iesus Christe. He brought moreouer away with him much pretious plate of king Edwynes: amongst which was a greate goldē crosse and a goldē chalice cōsecrated for the ministerie of the aultar, which are yet both reserued, and to be seē at this day in the Cathedral church of Caunterbury. Now was the see of Rotcheſter vacāt at this time. For Romanus bishop therof, sent frō the Archebishop Iustus legat to Pope Honorius, was drowned in the tēpest, going to Italie. Thē bishop Pauline at the offer of bishop Honorius, and at king Edubaldes request toke that charge on him, and kept Rotcheſter dioces, vntill, at his full and ripe age, he quietly departed this transitorie lyfe, and was receiued into the bleſſe of heauen, with the godly fruite, and reward of his labours, and trauailes, that he suffred here on earthe for Christe his truthe, and Gospell. Who at his deceaſe leſte in his church of Rotcheſter his palle, which he had receiued from the Pope of Rome. And in his Archebishoprike of Yorke he leſte Iames his deacon a good and godly mā. Who liuing long after in that church by preching and baptiſing toke manie prayes out of the diuels teathe, and wonne manie ſoules vnto Christe. Of whose name the village hath a name at this daye, in which he for the most part abode, and dwelled nere vnto Cataracte. Who bycause he was conninge in ſonge, and muſycke, and also in the office and ſeruice of the quyre, when that contrie was more quiet, and the companie of faithfull began a litle and litle to encrease againe, set vp a ſchole emongest them, and professed to be a maſter of church muſyke, and ſinginge, according to the faſhion, and maner of the Romāſ, and the Dioceſans of Cāterbury. Which thinge whē he had ſodon a longe time, with greate profyt, at the lenght (that I may vſe the worde of ſcripture) being a man well ſtrooken in age, full of yeares, and hauing ſeen manie good dayes, he walked the wayes whiche his fathers went.

Crosse
and chalice of
good.Church
muſike
firſt pra-
ctiſed
in the
North.

THE HISTORY OF THE
THE THIRD BOOKE
 OF THE HISTORIE OF THE
 CHVRCH OF ENGLAND.

How the first successours of kinge Edwin did both forsake the faith of their nacion and also lost their kingdome. Moreouer how the most christen kinge Oswald restored bothe.

The.1. Chapter.



Ynge Edwin beinge in battaile, the sonne of Elfrike his vncler by his fathers syde, called Ofrieh, who after that he had hearde Paulin preache, receaued the faith, succeded him in the gouernance of the Deirans: of the whiche prouince he had the petigree of his parentage, and the firste beginninge of his kingdome. But the realme of the Bernicians (for the nation of Northumberland had been deuided of olde time into these two countries) was ruled by Edelfrides sonne, named Eanfride, who had of that prouince the beginninge of his kinred and kingdome. For during all the time of Edwines raigne the sonnes of kinge Edelfride, who (as we saied before) raigned before Edwin, were banished with a greate numbere of noble young gentill men, and so liued amonge the Scottes, or Redshankes: where they wer instructed accordinge to the Scottes doctrine, and had receiued the grace of baptisme. These younge princes after the death of their ennemie kinge Edwin retourninge in to their countrie, Ofrieh the eldest of them toke the kingdome of the Deirans, and Eanfride the seconde sonne the kingdome of the Bernicians: but alas as bothe had now receiued the yles of an earthly kingdome, so likewise bothe in geuing and abandoning them selves to the diuell, lost the diuine mysteries of the heauenly kingdome, wherein they were instructed, and yelded them selues againe to be defiled with the former olde filth

CHVRCH OF ENGLAND. The third booke. 76
 de filth of Idolatrie. This apostasie remained not longe unpunished. For Kadwallader the king of Britons with wicked force, but with worthy vengeance slew them both the next sommer ensuing, sodeinly issuing out with all his host. At what time he murdereth first Ofrieh vnprepared and his whole armie pending themselves miserably with in the suburbes of their owne citie. Then afterward when by the space of a whole yere hauing possessed the prouinces of the people of Northumberland, not as a king that were a conquerour, but as an outrageous cruell tyranne destroying them, and with tragicall slaughter renting them in pieces: he put Eanfride also to death coming vnto him very vnadvisedly with twelue chosen souldiers minding to intreate vpon peace. That same yere continueth vntill this daye vnhappy and hatefull to all good men, as well for the Apostasie of the English kinges forsaking the religion of Christe, as also for the king of Britanes furiose tyrannie. Wherefor the historiographers and writers of that time haue thought it best, that the memorie of those Apostate kinges being vtterly forgotten, the selfe same yere should be assigned to the raigne of the king that folowed next, which was Oswald a man dearely beloued of God. Who after that his brother Eanfride was slaine, coming vnlooked for with a small armie, but fenced with the faith of Christe, the Britons cursed capitaine and that victorius hoste, whereof he made his auant that nothing coulde be able to withstand it, was vanquished and slaine in a certain place which in the English tonge is called *Denises Burna*, that is to say, the riuer of Denise.

How by the signe of the Crosse, which the same kinge set vp when he fought against the Barbarous Britons, he conquered the: and among diuers other miraculous cures a certaine younge man was healed of a desease in his arme.

The.2. Chap.

The

Apostasie
 from the
 faith pun-
 nished.

A crosse
erected by
king Of-
wald.

THe place is shewed vntill this daye, and is had in greate reuerence, where Oswald when he should come to this battayle did set vp a signe of the holy crosse, and beseeched God humbly vppon his knees that with his heauenly helpe he would succour his seruantes being in so great a distresse. The report also is, that (the crosse being made with quicke spede, and the hole prepared wherein it should be sette) the kinge being seruient in faith did take it in hast, and did put it in the hole, and held it with both his handes, when it was sett vp, vntill it was fastened to the earth with duste which the souldiars heaped about it. Nowe when this was done he cried out a loude to his whole armie: Let vs all kneele apon our knees, and let vs all together pray earnestly the almighty, liuing, and true God, mercifully to defend vs from the proude and cruell ennemy: for he knoweth, that we enterprise warres in a ryghtfull quarell for the saulsegard of our subiectes. All did as he commaunded them. And thus in the dawning of the day they marched forth, encountred with their ennemy, and (according to the merite of their faith) atchieued and wonne the victorie. In the place of which prayer manifold miraculous cures are knowen to be done, questionlesse in token and remembraunce of the kinges faith. For euen vntill this present day many men do customablye cut chyppes out of the veraye tree of that holy crosse which casting into waters and geuing thereoff to sick men and beastes to drinke, or sprinckling them therewith, many forthwith are restored to their helth. That place is in the Englishe tongue named heauen feld and was so called long before, not without a sure and a certaine foresight of thinges to come, as signifieng vndoubtedly, that in the same place a heauenly memoriall was to be set vp, a heauenly victorie should be gotte, heauenly miracles should be wrought and remembred euen vnto our dayes.

This



THE HISTORY OF THE

Diriges o-
uer night
and Mal-
se in the
morning
for the
dead,

This place is nere to that wal which stādeth toward the north-east, wherwith the Romaines did ones in time past cōpasse all whole Britaine frō sea vnto sea to kepe of the inuasions of forrenners as we haue declared before. In the self same place the religious mē of *Hagstalden* church (which is not far frō thece) haue now of long time been accustomed to come euery yere, the eue and the day that the same king Oswald was afterward slaine to kepe Diriges there for his soule, and in the morning after psalmes being saied solemnely to offer for him the sacrifice of holy oblation, This good custome longe continuing the place was made more holy, and is now much honoured of al men by the reason of the church that was lately builded and dedicated in the same place. And not without a cause, considering that no signe of the Christen faith, no church, no altar was sett vpp in all the whole countrey of the Bernicians, before that this vertuous warriour, moued wyth hartie deuotion of vnfaigned fayth dyd sett vpp this baner of the holy Crosse, when he should fight agaynst his cruell ennemie. It shall not be beside our purpose to recounte of many which were done, yet one miracle more mightely wrought at this holy Crosse. One of the religiouse men of the foresaide church of *Hagstalden*, called *Boithelme*, who lyueth yet at this daye, a few yeres past, when by chaunce in the night he went vnwares on the yse sodaynely falling downe brake his arme, and began to be vexed with greauous anguill thereof, that for vehemency of payne he was not able to bryng his arme to his mouth. This man hearing that one of the brethren had appointed to go vpp to the place of the same holy crosse, prayed him that at his returne he would bring him a piece of that blessed wood, saying that he beleued that by Gods grace he might haue his helth thereby. He dyd so as he was desired: and when he was come home agayne about euening, the brethren being sett at the table to eate, he gaue the diseased party some of the old mosse, where-

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wherewyth the ouermoste part of the wodde was couered. Who sitting also then at table, and hauing at hand no better place to laie vp the gift wherewith he was presented, put it in to his bosome. After going to bed, and forgetting to laye it a side he lett it lye all night in his bosome. At midnight he waked and feling a colde thing lying nere to his side, stirring him selfe to finde what that should be, sodenly he findeth his arme and hand hole and sounde, as if he had neuer had the disease.

Howe the same kinge at his owne request receiued Aidan of the Scottishe nacion, and gaue him a byshops see in the yle of Lindisfarne Now called Holy Iland.

The. 3. Chap.

Shortly after that the same Oswald was come to the Crowne he being desirous, that all the people, which he began to rule, should be instructed in the grace of Christe faith, wherof now he had very great proufes in vanquishing his forein ennemies, he sente to the Peeres of Scotland, among whome he lyuing in banishment, and the souldiours whiche wer with him wer Christened, making a request vnto the that thei wold send him a prelate, by whose doctrine and ministerie the realme of Englād which he ruled might both learne the giftes, and also receiue the sacramēts of our Lordes faith. Neither was this godly request denied him. For bishop Aidan was directed straight vnto him, a mā of maruailous mekenesse, godlinesse, and modestie: and one that had a zeale in Gods quarrell, although not in euery point according to knowledg. For he was wont to kepe Easter Sunday from the fourteenth day after the chaunge of the mone, vntil the twētith: according to the custome of his country, wherof we haue diuers times made mencio. For the north part of Scotlād, and al the Redshanks did in that maner euen at the same time solemnise Easter Sunday, thinking that in this keeping of Easter they folowed the aduertisement written by the holy praise worthy father *Anatholius*

Holy
Iland.A rare ze-
le to the
preaching
of Gods
word in a
wordly
prince.

which how well it was done of them, the skilfull in Christen religion are not ignorant. Truly the Scottes, which dwelt in the southe coastes of the yle of Ireland, had long agoe learned to keepe the fest of Easter by the Canonically approued custome, being aduised thereto by the Pope sitting in the see Apostolike. To this bishop Aidan king Oswald appointed holye Iland for his see and bishoprick, according as he had him selfe desyred. This place with flowing and ebbing is twyse euery daye like an yle enuyroned with the surges of the sea, twyse made to stand as maine lande, the bankes being voided againe of the sea waues. By the vertuous aduise of this good bishop, the kinge glad and ready to follow the same, muche enlarged the Church of Christe throughe his dominions. And in this most godly endeour bothe of the Prince and of the bishop this was a gracious and pleasaunt fight, that whereas the bishop was vnskillfull of the English tonge, and the kinge by reason of his longe banishment in Scotland, vnderstode and spake the Scottish very well, when the bishop preached the faith of Christ, the king was interpreter of the heauenly worde to his dukes and subiectes. Hereupon for the space of a longe time people flocked out of Scotland into Britaine, and such as were called to the high degree of priesthod, began with great and feruent deuotion to preach the worde of faith to those prouinces of England, which king Oswalde gouerned, baptising all such as beleued. Therefore churches wer builded in places conuenient: the people reioycing assembled together to heare the woord of God, possessions and territories wer geuen by the kinges bountifullnesse for the foundation of religiouse houses: the litle children of England and elder folkes wer by the Scottes their instructors trained and traded vp in obseruation of regular discipline. For they wer for the most parte monks all such as came to preache. Aidan the bishop him selfe was a monke, of the yle

yle which is called Hydestinate. The house of his religion was no small time the head house of all the monasteries almost of the northren Scottes and of abbyes of all the Redshankes and had the soueraintie in ruling of their people. Which yle in very deepe belongeth to the right of Britaine, being seuered from it with a narrow sea: but by the free gifte of the Redshankes who inhabited those partes of Britanie, it was now lately bestowed vpon the Scottishe monkes in consideration of their vertuous sermons and painefull preaching, whereby they receiued the faith of Christ.

When the nation of the Pictes (otherwise Redshankes) receaued the Christen faith.

The .4. Chapter.



Or in the fise hundreth three score and fifteth yere of our Lordes incarnation (at which time Iustine the younger succeding Iustinian had receiued the gouernance of the Romaneyne empire, a priest and abbot notable by his habit and religious life called *Columban* cam from Ireland into Britany to preache the woord of God to the Redshankes that dwelt in the North, that is to say to those that by high and hideous ridges of hylles wer disseuered from such Redshankes as dwelt in the south quarters. For the southerne, Redshankes, who had there dwelling places in the same mountaines, did long before (as they say) receiue the true faith and abandonned idolatry, at what time the woord was preached vnto them by the right reuerend bishop and blessed man, *Ninia* a Briton borne. Who was at Rome perfectly taught the faith, and misteries of the truthe. Whose see the English nation hath enen now notable for the name and church of Saint Martin the bishop, where he also doth rest together with many holy men. Which place appertaining to the Bernicians

An. 563.

THE HISTORY OF THE

prouince is commonly called *Ad candidam casam*, at the white cottage, for so much as ther he made a church of stone after an other facion, then the Britons wer wont to builde. *Columban* came to Britanie when the most puissaunt king *Bride Meilochus* sonneraigned ouer the Redshanks, in the ninth yere of his raigne, and did by his learning and example of life conuert that nacion to the faith of Christ. In consideration whereof the asorayde yle was geuen him in possessiō, to make a monasterie. For the yle is not greate, but as though it wer of fīue families by estimatiō. His successours kepe it vntil this day, wher also he lieth buried dying at the age of lxxvij. yeres, about xxxij. yeres after that he cam into Britain to preach. But befor that he traualled to Britaine, he made a famous monasterie in Irelād whiche for the great store of okes is in the Scottissh tong called *Dearmach*, that is to say, a fild of okes: of both the which monasteries very many mo religious houses were afterward erected by his scholars both in Britaine, and also in Ireland. Of all the which the same abbey that is in the yle where in his bodye lieth buried, is the head house. This yle is alwayes wont to haue an Abbat that is a priest, to be the ruler: to whō both the wholle countrey and also the bishops them selves ought after a straūge and vncustomed order to be subiect, according to the example of the first teacher, who was no bishop, but a priest and a monke. The report is, that some things ar written by his scholars concerning his lyfe and sayings: but yet what maner of man so euer he was, we know this of him for a surety, that he left successours, men that excelled in great continence, in passing charite, and vertuous trade of religious lyfe. In obseruing the high feast of Easter they trusted to vncertaine compasses, and no maruaile consydering that no man sent vnto them, the decrees made in generall counsailes for the keping thereof. Yet they diligently obserued all such workes of deuotion and chaste conuersation as they could learne in the prophets, in the

CHVRCH OF ENGLAND. The third booke. 80
the ghospels, and the Apostles writings. This keping of Easter continued no small time with them, that is to witt, vntill the feuen hundreth and sixteneth yere of our Lordes incarnation, by the space of an hundreth and fiftie yeres after, they receiued the faith. But when the right reuerend and holy father and priest Egbert came to them from England, liuing in Christes quarell in exile in Ireland, being a man very well learned in the holy scripture and singular for the perfectt lyfe, which he had lead many yeres together, they were reformed by him, and brought to kepe Easter on the true right and lafull day. Neuerthelesse they did not alway before that time solemnise and keepe the feast of Easter vppon the fourteenth daye after the chaunge of the moone according to the Iewes custome (as some men supposed) but on the same day, though in an other weke then it was conuenient. For they knewe (as Christen men do) that the resurrection of our Lorde, whiche was on the firste daye of the weke ought allwayes to be celebrated on the first daye of the weke also: but as ignoraunt and high-vplandysh men they had not learned when the same first daye of the weke whiche now is named Sounday shoulde come. Yet for as muche as they continued in perfecte charitye, they deserued to attaine the perfitte knowledg of this thing, according as the Apostle promiseth saying: *And yff ye be off an other mynde, God will reueile that also vnto yowe.* But hereof we shall treate more at large hereafter in a place conuenient. Philip. 2.

Of the lyfe of Aidan the bishop.

The 5. Chap.



FROM this yle therefore and from this couent of monkes founded by holy Columban, Aidan was sent and consecrated bishop to instructe Englande in the fayth of CHRISTE, at what tyme Segenius abbot and priest

The ex-
ple of a
true prea-
cher, and
a vertuous
Bishop.

was head of the same monasterie. Wherein among other les-
sons of liuing he left the Clerkes a most hollesome example of
abstinence, and continence. This thing did chiefly com-
mend his doctrine to all men, that the learning whiche he
taught was correspondent to the life that he lead. And why?
He was not desyring after wordly goods, he was not ena-
moured with present Vanitees. His ioye and comforte was
foorthwyth to distribute to the poore that mette him all that
was geuen him of kinges or other wealthy men of the worlde.
He vsed to trauaile continually bothe in the citee
and in the countrey, neuer on horse backe, but allwayes
on foote, except peraduenture greate neede had forced him
to ryde. And in his trauaile what dyd he? Forsoothe who-
me so euer he mette, riche or poore, incontinent abyding
for a time with them, either he allured them to receiue the
faythe if they were out of the faythe, or strengthened them in
the faythe, if they were in it, exhorting them eftsoones no les-
se in workes then wordes to almesse geuing and other good
deedes. And his religious lyfe so farre passed the slackenes
and key colde deuotion of oure time, that all they whiche
went with him, were they professed into religion, or were
they laye brethern, gaue them selves continually to contem-
plation, that is to saye, bestowed all their tyme either in rea-
ding scripture, or in learning the psalter. This was the dayly ex-
ercise of him and his brethren to what place so euer they came.
And if by chaunce it had happenned (whiche yet happened
feldome) that he were bidden to the kinges banquet, he went in
accompanied with one or two clerkes, and taking a shorte re-
past, he made spedely hast to read with his brethren, or els wēt
other where forth to pray. Euery deuout mā and womā being
at that time taught by his ensamples tooke vp a custome al the
whole yere through, fastiing betwene Easter and whitsony-
de upon wensday and friday to continew in fasting vntill
three

*Sine adiūfi
sine Laici.*

*VVensday
and frida-
yes fast.*

three of the clocke in the after none. If ryche men had done any
thing amysse, he neuer for hope of honour, or feare of displea-
sure spared to tel them of it, but with sharpe rebuking amended
them. If any gessle or straunger had come vnto him, were he
neuer so worshipful, he neuer gaue mony but only made them
good chere. As for suche gyftes as in monye were liberally
geuen him by ryche men, he dyd eyther (as we haue sayed)
geue them in a dole, for the reliefe of the poore, or els he la-
yed it out for the raunsomyng of those that had been wrong-
fully solde: finally many of such, as by mony he had redemed,
he made after his scholers, bringing them vpp in learning and
vertue and exalting them to the highe dignite of priesthod.
The report is that (when kynge Oswald desired first to haue
a Prelate out of Scotland, who might preach the fayth to him
and his people) an other man of a more austere stomacke was
first sent: Who when after a lyttell while preaching to the
Englishe nacion, he did nothing preuaile ne yet was wyllingly
heard of the people, he returned into his country, and in the
assemble of the elders, he made relacion, how that in teaching
he could do the people no good to the which he was sent, for
as much as they were folkes that might not be reclaymed, of a
hard capacite, and fierce nature. Then the elders (as they say)
began in counsaile to treat of lōge what were best to be done,
being no lesse desyring that the people should attayne the sal-
uation whiche they sought for, then fory, that the preacher
whom they sent, was not receiued. When Aidan (for he also
was present at the counsaile) replied against the priest of whom
I spake, saying, Me thinketh brother, that you haue ben more
rigorous, then reason would with that vnlearned audience, and
that you haue not according to the Apostles instruction, first
geuen them milke of milde doctrine, vntill being by litle and
litle nourished and weaned with the worde of God, they were
able to vnderstand the more perfect misteries, and fulfill the

greater commaundementes of God. This being saied, al that were at the assemble, looking vpon Aidan debated diligently his saying, and concluded that he aboue the rest was worthy of that charge and bishopricke, and that he shoulde be sent to instruct those vnlearned paynims. For he was tried to be chiefly garnished with the grace of discretion, the mother of all vertues. Thus making him bishop they sent him forth to preach. Who when he had taken his time, euen as before he was known to be endued with discretion, so did he afterward shewe him selfe to be beautified with all other vertues.

Of kinge Oswaldes wonderfull religion and passing piety.
The.6. Chap.

Kinge Oswald and that parte of the Englishe nation of whome he was the Soueraine gouernour, beinge from thence forth instructed by this right Reuerend prelats doctrine, did not only learne to hope for the heauenly kingdome vnknown to his graundfathers, but also conquered (more then any of his auncetours did) earthly kingdomes by the power of the same one almighty God, who made heauen and earth. Brefely all the nations and prouinces of Britanny, which spake foure diuers languages, that is to saie, the Britons, the Redhankes, the Scottes, the English, became subiect vnto him. And yet being aduanced to so royall maiesty, he was euer notwithstanding (which is maruailous to be reported) lowly to all, gracious to the poore, and bountifull to all pilgrimes and straungers. The report is that at a certain time, when on the holy day of Easter the kinge and the foresaied bishop were sitt downe to diner, and a siluer dish replenished with princely deintees was sett on the table before them, being now ready to saie grace, sodenly entered in his seruauant, to whom was committed the charge to receiue the needy, and tolde the king, that a very great numbere of poore people flockinge from all places did sitt in the Courte, looking for some almes

almes from the kinge. Who by and by gaue commaundement that the delicates whiche were sett before his owne person, should be bestowed on the poore, and the dishe of siluer broken, and by peecemeale parted amonge them. At the sight whereof the bishop who late by the kinge, being delited with the such a worke of mercy, toke him by the right hand and saied: I praie God this hande be neuer consumed. Which thinge came euen so to passe, as in his bleissing he desired. For where as after that he being slaine in battail, his handes with his arme were cut off from the residew of his body, so it is that his handes to this time continue vncorrupted: and are reserued in a siluer shrine in S. Peters church, wher with worthy honour, they are worshipped of all men in the kinges cyte, whiche hathe his name of a lady sometime Quene, called *Bebba*. By this kinges trauail the prouinces of the Deirans, and the Bernicians, which did so deadly hate one the other, were reconciled and ioyned together, in one alleageaunce and amitie, like as they were one people. This kinge Oswald was kinge Edwines nephew by his sister Achas side. And it was mete, that so noble a predecessour shuld haue so worthy an heyre as wel of his religion, as of his realme, and that of his owne kinred.

How the cuntry of west Saxons receiued the worde of God by Berinus preaching, and Agilbertus and Eleutherius his successour.

The.7. Chapter.

THe west Saxons (who of old time were called *Genisse*) receiued the faith of Christ in the reign of *Cynigilsus*, Berinus the bishop preaching to them the worde: who came into Britanie by Pope Honorius appointment, promising in his presence that he wold sowe the feedes of the holy faith in the hart of the vttermost coastes of England, whether no teacher had of any time gone before him. In consideration whereof at the commaundement of the same Pope *Asterius* the bishop of Geane did consecrat him bishop. But at his arri-

That Cite is now called Bábrough

The west cuntry of Englad as the dioces of Salisbury of Exeter, of Bath and Welles, and of Hāpther.

THE HISTORIE OF THE

uall into Britany, and first entering into *Geuiffe*, finding that al the inhabitants there were very paynims, he thought it more expedient, to preach the word of God among them, rather then in trauiailing further to serche for such as he shuld preach vnto. And thus at his preaching of the gospell in the forsaide prouince, when the king him selfe being newly taught the faith was Christened with his nation, it happened at that tyme, that *Ofwald* the most holy and very victorious king of Northumberland was present. Who coming then to take his daughter to wife, toke him first out of the holy font for his godson, not without the meruailous and swete prouisiō of almighty God. After this solemnitie both the kinges gaue the same bishop the cite of *Dorcinca* for his bishoprike, where after that he had builded and dedicated churches, and by his paines brought much people to our Lord, he went to God, and was buried in the same cite. Many yeares after when *Hedde* was bishop he was translated from thens to the cite of *Venta* and laid in the church of the blessed Apostles S. Peter and Paule. After the death of this kinge his sonne *Senwalch* succeded him in his kingdome: who refused to receiue the faith and sacramentes of the kingdome of heauen, and shortly after lost the greate rule of his wordly kingdome also. For taking an other wife, and casting of the sister of Penda kinge of the Marshes his true wedded wif, he was by Penda assauted with battaile, deposed from his kingdome, and constrained to flye to the king of the east English men, who was called *Anna*, with whom liuing in banishment by the space of three yeres he learned the faith. For this kinge with whom he lyued in banishment, was a vertuous man and blessed of God with plentifull and holy issue, as we shall declare hereafter. But when *Senwalch* was restored to his kingdome, there came out of Irelande into his prouince a certaine prelate named *Agilbertus*, a frenche man borne, yet hauing made long abode in Ireland because

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Dorches-
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kethere.

V Vinche-
ster.

Apostacie
from the
faith pu-
nished.

CHVRCH OF ENGLANDE. The third booke . 83
cause he read there the scriptures. This bishop of his owne ac-
corde came to serue the prince and to preach him the word of
life. Such was his lerning and industry, that the king entreated
him to remaine with him, enduing him with a bishoprike in his
dominions which at the princes request he accepted, and ruled
the same people many yeres with priestly authoritie. At the
lenght the king, who could only speake the Saxon tonge, being
wery of that foren language that *Agilbertus* vsed, did priuely
bring into the prouince an other bishop of his owne language,
named *VVini*, the which also was made bishop in fraunce. And
diuiding the prouince into two diocesēs, gaue him a bishops see
in the cite of *Venta*, which the Saxons cal *Vintancester*. Wherfor *V Vin-*
Agilbertus being highly displeased, because the king did this *chester,*
without his counsaile, returned againe into fraunce, and after
that he was aduanced to the bishoprike of the cite of Parris,
there he died an old man, and very aged. But not many yeres af-
ter his departure out of Britany *Wini* also was by the same king
deposed from his bishoprike, frō whēce he departed to the king
of the Marshes called *Vulfhere*, and of him he bought with mo-
ny the see of the cite of *Londō* and cōtinued there bishop to the
end of his lif. Wherby the prouince of the west Saxōs lacked no
small time a bishop. At which time the forsaide king of the west
Saxons being very often disquieted in his mind for the great
losse and spoile which in his kingdome he susteined by his ene-
mies, called at last to his minde how he had wickedly expelled
him out of his realme, by whom he had receiued the faith of
Christ, vnderstanding withall that by want and lacke of a bis-
hop he wanted also the helpe and grace of almighty God.
Therefore he sent embassadours into fraunce to *Agilbert* besee-
ching him that he wold returne and resume againe his bishop-
rike, offering with all to make satisfaction for that which was
past. But *Agilbert* excusing him selfe, alleaged that he could in
no wise repaire thither, because he was bound to abyde at his
X 3 bishopri-

bishoprike, whiche he had in his owne countrey and diocesse: Neuerthelesse to thed he mought somewhat helpe him who did most earnestly desyre him, he sent thither in his stede a certaine priest *Eleutherius* by name his own nephew, who should be made a bishop for him, if it were his pleasure, affirming that he deemed him to be well worthy of his bishoprike. This *Eleutherius* was honourably receiued of the people and the kinge, who entreated also *Theodore* then Archebishop of Caunterbury that *Eleutherius* should be consecrated their bishop. In whiche function he liued and laboured many yeares, beinge the only bishoppe of that prouince, appointed so by a Synodall decree.

How Earconbert king of kent gaue commaundement to destroye ydolls, and of his daughter Eartongath, and also of his kynse woman Edelburg virgins dedicated to God.

The 8. Chap.

An. 640. **I**N the 640. yere of the incarnation of our Lord, *Eadbaldus* king of kent passing out of this life left the gouernance of the realme to his sonne Earconbert. *Earconbert* did prosperously raigne xxiiij. yeres and certaine moneths. This was the first king of England, who of his princely authoritie commaunded that the idols, which were in all his whole realme should be forsaken and destroyed: and moreouer that the fast of fourty dayes, should be kept. And that this his authoritie mought not lightly be contemned of any man, he appointed mete and conuenient punishments for the transgressours thereof. *Eartongath* this princes daughter, as a worthy childe of such a father was a virgin of greate vertu. She serued god in a Monasterie all dayes of her life that was builded in the countree of Fraunce by an honourable Abbess, called *Fara* in a place named *Brige*. For in those dayes, when many monasteries were not yet builded in England many were wont for the loue of religious life to go to the religious houses of Fra-

unce

unce, sending also their daughters to the same to be brought vp, and married into heavenly bridegrome: especially to the monasterie of *Brige*, and in *Cale*, and also *Andilegum*. Among whom was *Sedrido* daughter to the wife of *Anna* king of the east English (of which king *Anna* we haue made mention before) and *Edelburg*, the sayd kinges naturall daughter, who being straungers and alians, were yet both made abbessees of the same monasterie in *Brige* by reason of their worthy vertues. This kinges elder daughter *Sexburg* wife to Earconbert king of kent had a daughter named *Eartongath* and of her we will now treat. The inhabitants of that place are wont euen at this day to tell of many vertuous dedes and miraculous signes, wrought by this holv virgin. We only will be contented to speke somewhat shortly of her departure out of this worlde, and passage to a better lyfe. The time and houre of her calling to God being at hand, she began to visit in the monasterie the celles of the sicke: especially of such her sisters, as either for age, or for vertuous conuersation were most notable. Vnto whose prayers lowly commending her selfe, signified vnto them the houre of her death approching, according as she had learned by reuelation. The reuelation (as she reported) was such. She said, she had seen a company of men apparelled in white enter into the same monasterie, of whom asking what they sought for, or what they would there, it was answered her that they were sent thither, to thend they might take with them that golden coyne, which came from kent to that place. And on the same night, in the last part thereof, that is to saye when the sonne began to rise, she passing ouer the darkenesse of this present world, went vp to the light that is aboue. Many of the brethren of the same monasterie which were in other houses, reported that they heard euen at the same moment, the melodie of angels singing together, and the noyse as though it were of a very greate multitude coming into the monastery: where-

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Virgins
in Mona-
nasteries.

Idols first
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*Hist. tri-
part. lib. 1.
cap. 11.*
S. Hierom
also writ-
teth the
like of S.
Antony in
the life of
Paul the
Eremit.

uppon they by and by going forth to knowe what maner a thing it were, saw that there was an exceeding greate light, sent downe from heauen which ledd and conducted that holy soule deliuered out of the pryson of the flesh to the euerlasting ioyes of the heauenly countrey. Beside all this they reported of other miracles, which were shewed by the hand of god that very night in the selfe same monastery. But we passing to other miracles doe leue these to the religious persons of this monastery to report. The honorable body of Christes virgin and spouse, was buried in the church of S. Steuen, that first blessed martyr. And it was thought good three dayes after the buriall, that the stone wherwith the graue was couered, should be layed asyde, and reered vp higher in the same place. At the doing whereof so pleasaunt a smell, and so swete a sa- uour came from the bottom of the earth, that to all the bre- thern and sisters that stode by, there seemed as though there we- re storehouses, and cellars of balme naturall opened. Yea fur- thermore *Edelburg* aunte by the mothers side to this *Earton- gath* (of whom we haue treated) euen she also in great chastie- tie of body preserved the glory that god loueth, which resisteth in perpetuall virginity: and how vertuous a virgin she was, it was better knowne after her death. For when she was Abbesse, she began in her monastery to build a church in the honour of all the Apostles wherein she willed her body to be buried. But the worke being wel nere half done she died, and was buried in that very place of the church, (though yet not finished) where she desired. After whose death the Brethren more inten- ding vpon other things, the whole building of this church ceased for seuen yeres space, which being expired, they determi- ned vtterly to leaue of the buylding of it, for the excessiue la- bour and charges therof, yet they appointed to translate into the church, (which was builded vp and dedicated) the bones of the Abbesse that were taken owt of that place, for which

pur-

purpose opening the graue they founde her body so vncor- rupted as it was free from the corruption of carnall concupi- fence: and so when they had washed it ons againe, and cladde it in other attire, they translated it into the church of S. Steuen the martyr. The day of whose byrthe was there customably kept solemne in great glory the seuenthe daye of Iuly.

How that many miracles in doing of cures were wrought in the place where king *Oswald* was slaine.

The .9. Chapter.

Oswald the moste Christian kinge of Northumberlande reigned nine yeres, that yere also being reckened, whiche both by the deadly crueltee of the king of Britaine and also through the wicked Apostasy of the two kinges of Englande is to be accursed and not to be had in memory. For (as we haue declared before) it was agreed vpon by one accorde of all writers, that the name and memory of those that forsoke Christ his sayth, shuld be vtterly rased owt of the rolle of Christian kinges, neither any yere of their raigne registred. At the full end of these nine yeres *Oswald* was slayne in the field in a cruell battail by the same paynim people and pay- nim king of the Marshes, by whom also his predecessour *Edw- yne* was killed, in a place whiche in the English tong is called *Maserfilth*, in the eight and thirtieth yere of his age, on the first day of the moneth of August. How great the sayth of this king was in God, of how hartly and feruent deuotion, it well appeared after his death by sundry miracles, for to this daye cures of the diseased both men and beastes are daily wrowght in that place, where he was slayne of the miscreantes and he- then, fighting for his countrey. Hereof many caried awaie the very dust, where his body fell downe on the earth, whiche ca- sting into water, they cured thereby many infirmities. This was off so many and so ofte practised, that by carying the earth a- waye, a hole was lefte so deepe, that a man mought stand vp-

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THE HISTORY OF THE

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Apoca. 14*

*Miracles
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right in it. And no maruayle at all, that sicke persons are healed in the place, where he dyed, who allwaies, duryng his lyfe bestowed most of his time in almes geuing, in comforting the needy and helping the poore. And verely many and fundry miracles are reported to be done by the dust of the place where he dyed. But we shall be contented to reherse only two which we haue heard of our auncitours and elders. Not long after the death of this prince it fortun'd a man on horsebacke to iourney that waie, where the prince was slayne, whose horse euen abowt that very place, began sodenly to become tyred, to stand styll, to hang downe his hed, to some at the mouth, and at the length, after great and excessiue payne to fall downe right: the man lighted of, and laying some strawe vnder his horse, tryed by to see whether the horse would mend or els dye outright. The poore beast being of long tyme troubled with greuous paine, tounbling and turning it selfe nowe on the one side, nowe on the other, walowed at the length to that same place, where this kinge of worthy memorie was slayne. Incontinent the paine ceasing, the horse leaft the inordinat motions of his body, turning it selfe as if it had ben wery on the other side, and forth with as perfittly whole on bothe sides arose vp and began to graze: at the sight wherof the owner of the horse, as a man of a quick witt, vnderstoode that some strange and singular holinesse, was in that place where his horse was vpon the ioden so healed. Putting therefore a marke in the place, he leapt on horseback, and rode to the ynne, whither he purposed to trauaile. Here he found a damsell neece to the good man of the house of a long time diseased with a greuous palsey, whereof hearing his oste and the whole house holde much complayning, he began to tell them of the place where his horse was healed. What nede many wordes? They set her on a carte, and brought her to that place, laying her downe thereon. When hauing rested and slept for a small tyme, wa-

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king she found her selfe whole and perfectly cured of that palsey. She called for water, she washed her face, she dressed vp her heare, she couered her head with a linnen clothe, and with them, who brought her on carte, she retourned on foote.

How the dust of that place preuailed against fyre.

The. 10. Chap.

AT that tyme a certayne other traualer came out of Britaine, as the brute is making his iourney ner to that same place, wherin the forsaide battaile was fought. Vewing the place he espied one plat more greene and pleasanter to the eye then was the residue of the field. Wherof he gessed the cause should be that in that place some one man holier then the rest of the armie had ben slayne. Therefore he toke awaie with him some of the dust of that earth, knitting it vp in a linnen cloth, and demyng with him selue, as in dede it came after to passe, that the same dust might be medicinable for sicke persons. This man ryding on his iourney came that euening to a certaine village, where taking vpp his inne, and finding the neighbours of the parish at feast with the oste, being required sate downe also with the at the banquet hanging vpon one of the postes of the wal, the linnen cloth with the dust, which he had brought. The feast and chere encreasing, cuppes walking apase, the gestes with mirth so far forgott the selues, that a great fier in the middes of the house being made, the sparkles flying vp aloft, and euery man intending to mirth, the rouse of the house being made but with slender twigges and thatched, was suddenly sett all on a light fyre. Wherat the gestes being disamaied rane al out of dores, not able to saue the poore house being now all on fyre and ready to consume. To come to the purpose, the whole house being consumed with this fyre, that post alone wheron the dust hanged, (inclosed in a cloth) continued, safe from the fyre, and therewith not hurt at al. At the sight of this miracle al maruailed much and with diligent enquire and examination founde out that this dust came from that place

X 2 where

where king Oswaldes bloud was shed. After that the miracles were manifestly knowen and bruted abroad, much people began to resort therto: where after much haunting, many obtained helth and cures of diseases both for them selues, and for others.

How that a light sent downe frō heauen stode al a whole night vpon king Oswalds reliques: and how that they which were possessed with euill spirites, were healed by the same relikes.

The.ii. Chapter.

OF all other miracles I suppose it must in no wise be left vnwritten, how heauenly a miracle was shewed when king Oswalds bones were found out, and translated to the church wherein they are now referued. This was done by the industry of the queene of the Marshes, Offride by name, who was his brother Oswines daughter which Oswin after Oswalds raigne came to the croune, as we shall declare in the proceffe that foloweth. Ther is a famous monastery in the prouince *Lindissi* named *Beardanan*, which the same quene and her husband Adilrede did greatly loue, honour, and reuerence, wherein she desyred to lay vp her vnckles honorable bones. When the chariot was come, wherein the same bones were brought toward the euening, the men that were in the monastery, would not gladly receiue these bones, into the forsaide monastery: because altho. gh they had knowen that he was a blessed man, notwithstanding forasmuch as he was a forrain borne, and toke vpon him to be their king, they hated him also after his death, like as they did of long time by his lyfe. Whereby it came to passe, that, that same night the reliques that were brought thither, did remaine still without: yet was there a great pavilion stretched out ouer the chariot wherein the reliques were: but the shewing of heauenly miracle did manifestly declare, with how great reuerence those bones ought to be receiued of all faithfull people. For all that night long a pillour of light, reaching from

from that chariot vnto heauen, stode so, that it was plainly seen in al places almost of the same prouince of *Lindisse*. Wherefore when the morning was come, the brethern of that monastery, who on the day before had denied began now to desyre earnestly, that the same holy reliques, might be laied vp in their house. These bones were after enclosed in a shrine, which they had provided for that purpose. The shrine also was placed in the church with honour conuenient: And to thend that the holy mans princely personage might alwaie be remembred, they erected ouer his tūbe his stander, made of gold and purple: Also whereas the very water wherein they washed his bones, they poored out into a corner of the vestrey, from that day forward it came to passe, that the earth it selfe, which receiued that holy washing, had also especiall grace to driue awaie diuels from the bodies that were possessed. Furthermore in proceffe of time, when the forsaide Quene abode in the same monastery there came to salute her a certaine honorable Abbess, which liueth vntill this day: her name is *Edilbild* sister to the blessed man *Edelwin* and *Aldewin*, the first of the which was a bishop in the prouince *Lindisse*, the second was the Abbot of a monastery, the which is called *Pearthane* not far from the place where that Abbess had her monastery. This abbess cōmoning with the Quene, after they begā to talke of Oswalde, among other matters she saied, that she also had seene, on the very same night a light vpon his reliques whiche in height reached vp to heauen. Whereunto the Quene added that many sicke folckes were now healed with the very dust of the paviment, on the which the water of his washing was poured out: Then the Abbess desyred to haue some deale, of the dust geuen her, and as sone as she receiued it, she knit it vp in a cloth, laied it vp in a little casket, and returned. Not longe after, when she was in her owne monastery, a certaine straunger came thither, who in the night was wonte diuers times sodenly to be trou-

bled with a foule sprite, and that most greuously. This geste when he had ben liberally entertayned, after supper went to bedd, and sodenly being possessed with the diuell, began to crye out, to gnash with his teeth, to fume at the mouth, and to cast fourth his body violently, flinging some partes one waye, and some an other. And when no man was able either to hold or to binde him, a seruante, and knocking at the gate tolde the abbesse. Who forth with going forth with one of the nunnes, to the place where the brethern laye, she called forth a priest, requiring him to go with her to the pacient. Wher when at their coming they sawe many men present, labouring to kepe downe the party vexed, and to stay his inordinat motions and yet preuailing nothing, the priest adiured hym, and did what he could for the appeasing of the rage, that this piteous creature was in: but the priest himselte for ought he could doe auailed the party nothing. At last when it semed ther remained no health, or hope of amendement in the made body, the Abbesse by and by, remembring the afore said dust commaunded forthwith a maide who serued her, to go and bring her a little coffer, wherein the dust was reserued: who going as she was commaunded, as sone as she entred into the court of the house, (in the inward part wherof the mā that was possessed with the euill spirit, was tormented) bringing the saide dust, the person possessed sodenly helde his peace, and layed downe his head, as though he were fallen a sleape: setting eue-ry part of his body as though he wolde rest. Al they who stode about the patient, were whist, and being attentie kept sylen- ce, carefully looking w: at end the matter would hane. And behold, after a quarter of an houre, or there about, the man that was before disquieted, arose vp all quiet, and with fet- ching a greate sigh said, euen now, I fele my selfe whole, and now I come to my witte againe. They which stode by de- maunding how this had happened, he answered: Inconti- nent

Gregory
B. of Nis-
is, brother
to S. Basil
reporteth
of miracles
wrought
by the du-
stelying
vpon Mar-
tyrs tum-
b. s.
In vita
Theodori
Martyris.

ment as sone as this virgin, with the little coffer which she brought was come nigh to the court of this house, all the wic- ked sprites that troubled me departed and appeared no mo- re. Then did the Abbesse geue him a litle piece of that dust. The priest prayed ouer him, and departed. He passed thus, the rest of that night in most quiet rest: neither did he suffer all the night after any trouble or vexation at all.

How a litle childe sitting hard by Oswaldes tombe, was healed of an ague.

The 12. Chap.

Shortly after this time there was a certaine little boye in the same monastery, who had a great while ben fore sic- ke of a feuer. Who on a day looking heauely for the cour- se of his feuer, one of the brethern, coming to him, sayd: wilt thou my son, that I shall teache the, how thou maist be deliue- red of the grieve of this sicknesse? Ryfe goe into the church, and when thou comest to Oswalds sepulture, sit downe there, and abiding quietly cleaue vnto the tombe, beware thou goe not from thence, nor stirre out of the place, vntill the fitt of feuer shall be past: then will I come and bringe the foorth from thens. The childe did as the religious man had counsar- led him. And when he was sitting hard by the holy mans tum- be, the sicknes did in no wise presume to attache him, but fled incontinently from him, as daring not kepe any course with him neither the next daye, nor the third daye, no yet any time after ward. That this was so done, the religious man, who ca- me from thence reported to me, and saith furthermore, that at the tyme of his talke with me, that younge man, on whom when he was but a child this miracle of health was done, was yet alyue in the same monastery. And it is not to be wondered at, that the prayers of that king now reigning with God maye doe muche with him: Who hauing sometime the gouernance of a temporall realme, accustomed him selfe to continuall and earnest prayer for the euerlasting kingdome. Finally men re-

Paulinus a
lerned bis-
shop of
Nola in S.
Augustine
time re-
porteth
fundry mi-
racles of
health fe-
stured to
sick persōs
at the tū-
be of S.
Felix. Na-
tali 6. the
like wri-
teth S. Ba-
fill of the
40. Marty-
res. S. Am-
brose of
the bodies
of S. Ger-
ualius and
Protasius.
li. 10. epist.
ad sororem:
epist. 85. et
serm. 19.
All lerned
stories are
full of
such ex-
amples.

port,

King Oswald a gre
ate praiser.
Holy men
worke mi-
racles by
interces-
sion.

O rare ex-
ample of a
Christen
Prince.

An olde
uerbe.

Babrough

port, that he had oftentimes continued in prayer from mid-
night mattins, vntill it were day, and by the reason of his com-
mon custome of praying, or geuing god thankes, he was wont
alwaies, wherfoeuer he did sitt, to haue his handes vpright vp-
pon his knees. Yea it is said also, that he ended his life, as he
was saying his deuotions. For whiles he was compassed a-
bout with the artillary, and assayled of his ennemies, and sawe
that he should be slaine immediatly, he made his prayer to god
to saue those souldiers soules, which were in his armye. Of the
which occasion came vp this prouerbe: *God haue mercy on
their soules, quoth Oswald, when he died him selfe.* His bones were
conueyghed and buried in the monastery, whereof we speake.
And whereas the king who killed him commaunded that his
head and his handes with his armes cut of from the body, shuld
be hanged vp on poles, a yeare after, Oswine, his successour
in the kingdom came with his armie, and toke them away, bu-
rying his head in the churchyard of *holy Iland* church, and
laying vpp his handes with his armes in the cytee of
Bebba.

How a certaine man in Ireland being at the pointe of death, was
by his relikes restored to life.

The. 13. Chap.

THe renowne of this famous man hath passed not only
ouer all the borders of Britaine, but also spreading the
beames of holefome light farre beyonde the Ocean
sea, came to the coastes of Germany and Ireland likewise.
The right reuerent bishop *Acca* was wonte to tell, that in his
iourney to *Rome*, as he passed through *Friselande*, and abode so-
metime there in the house of *Vvilibrorde*, that holy bishop of
Friselande with his prelate *Vvulfride* he heard him oftentimes
reporte, what were done in that prouince by the meanes of the
religious relikes of this most vertuous king. At what tyme
also he being but yet a priest ledde a pilgrimes life in Ireland

for

for the loue he had to the euerlasting countrey, he reported that
the brute of this kings holines was then far abroad sowne in
that yle also. One miracle, whiche he reherfed among other,
we haue thought good to write in this owr present historye.
In a tyme of mortalytie (sayd this man) which by a greate de-
ath destroyed Britayne, and Ireland, a certayne scholes whole
auncetours were scottes, was stroken with the same pestilence,
a man skilfull certesse in the studye of learning, but one that
vsed no diligence, and tooke no labour at all for the attayning
of his owne euerlasting saluation. Who when he saw him selfe
to be at deaths doore, trembled and was troubled in sprite, for
death so nye approching, fearing, (as his lewde life deserued)
to be throwen down into the doungeon of hell. And therewith
he cryed to me being lodged not far of, and fetching depe and
sorrowfull sighes, in a trembling and lamentable voyce, made
thus his mone vnto me. Yow see, (quoth he) that now by the
increase of my bodely greefe, I draw to the poynt of deathe.
And I know surely that by and by after the deathe of this my
body, I shall be taken awaie to the euerlasting death of the
soule, and that I must endure the torments of hell: for that tra-
uayling in the reading of holy writt, and occupied alwaies in
diuine study, I became yet rather a slaue of sinne, then a keeper
of gods holy commaundements. But, if God of his mercifull
goodnes, will graunt me any leysure to liue, I purpose to amēd
my sinfull manners, and dispose from hence forth my whole
life, to the will and pleasure of almightye God. Yet I knowe
that I haue not deserued either to haue or to hope for so much
truce and respyte to liue: except peraduenture by the help of
such, as haue faithfully serued God, he will of his tender mercy
vouchsafe, to forgeue me so wretched and miserable a synner.
For we haue heard it commonly reported, that there hath ben
in your nacion a king of wonderfull holinesse called *Oswalde*,
the excellencie of whose faith and vertue, yea after his deathe,

A lesson
for vngod-
ly students

Z

was

was well knownen by working of many miracles. I beseech yow therefore, if yow haue any of his relikes left with yowe in your keeping, bring it to me, because it may so be, that God will haue mercy vpon me through his merits. To whome I made this answer: forsooth I haue of the tree, whereupon his head was sticke, after that he was slayne of the paynims, and if thou wilt beleue assuredly, the mercifull goodnes of God by the merite of so worthye a person, may both graunt the longer tyme to leade this life, and also make the a meete man, to enter into the life euerlasting. Who answering me incontinent, that he did perfectly beleue so, I called for water, and blessing it, I cast in a chyppe of the forsayde oken tree, geuing of the water, the sicke man to drinke. Foorthwith he began to amend, and recouering his health, lyued a long tyme after, and being tour-
ned to God, in al hart and deede, did openly declare to all men, wher euer he came, the graciousefne of our mercifull maker, and the glory of his faithful seruauant.

How that Thamar when Pauline was deade succeded him in the bishoprike of Rochester, and of the meruaylous humilitie of Osuius whom Oswin killed cruelly.

The 14. Chapter.

THis blessed kinge being exalted to the kingdome of heauen his brother Oswin a young man, about thirty yeres old toke on him in his steede the gouernaunce of the earthly kingdome, and ruled the realme with the greate disquietnesse and trouble, the space of eight and twenty yeres. For first the paynim, and mighty king Penda had warre against him. Then the paynim people of the Marshes, which slewe his brother made him battaile. Also his owne sonne Alcfride did lykewise rebell and resist him. Last of all Adilwalde his nephew, sonne to Oswald withstoode him. In the second yere of this Oswins raigne, that is to witt in the .644. yere after the incarnation of our Lord, the right reuerent father Pauline, sometime bishoppe of yorke: but then gouerning the diocese of Rochester

ster, went to God the twentieth day of October. He was byshop .19. yeres and two monthes, and one and twentie dayes: and was buried in the chappell of the blessed Apostle S. Andrewe, which king Edilbert builded vp euen from the foundation in the same cytee of Rochester. In whose place the archbishop Honorius aduanced Thamar, a kentish man, a man comparable to any of his auncestours bothe in vertue of life, and excellencie of learning. Oswin at the beginnyng of his reigne, had a partaker of his estate royall named Osuius, who descended of kinge Edwines blood, that is to say, the sonne of Ofrike, of whom we haue made mention before, a maruaylous deuoute and godly man, who seuen yeres together ruled the prouince of the Deirans, in most pléty of things, and with the loue of al his subiects. But Oswin who gouerned the other part of Northumberland, toward the north, to witt the prouince of the Bernicians, cold not long liue peasibly with him: but rather forging and encreasing causes of debate murdered him at length most cruelly. For vpon these variaunces an armie beyng on bothe partes assembled, Osuius seyng hym self to weake, to ioygne battaile with the Oswin, thought it more expedient, to breake of warr at that time, and refrayne vntill better occasion serued. Therefore he discharged the army, which he had gathered together commaunding euery man to returne home againe. The field where they met, is called *Vilfares downe*, and standeth almost ten myle, from the village of Cataracton toward the west. Osuius conueighed him selfe out of the waye, with only one that was his most faithfull souldiour named *Conther* to one Hunwald an Earle, whom he toke for his very frend. But alas he was much deceaued: for being by the same Earle betrayed with the his forsaide souldiour vnto Oswin by his lieutenant *Edelwin* he slew him most cruelly and traiterously. This was done the xx. of August, in the ninthe yere of his reigne, in a place whiche he called *Ingethling*, wher, for

*Yorke
there.

*Omnisque
potestas
impatiens
confortis
erit. Luca-
nus lib. 1.*

The
goodnes
of God
and our
faith
worketh
miracles
by holy
relikes.

THE HISTORIE OF THE

Praier for the dead. the satisfaction of this heynous acte, there was afterwarde a monastery buylded, in the which daily prayers should be offered vp to God, for the redemption of bothe the kinges soules, as well the murderer, as the partye murdered.

The commendatour of kinge Ofuuius. King Ofuuius was of countenance beautifull, of stature high, in talke courtious and gentle: in all pointes ciuill and amiable: no lesse honourable and bountifull to the noble, then free and liberall to persons of lowe degree. Wherby it happened, that for his outward personage, inward hart, and princely port he had the loue of all men. Especially the nobilitie of all countres frequented his court, and coueted to be receiued in his seruice. Amonge other his rare vertues, and princely qualities, his humilitie and passing lowlynesse excelled. Wherof we will be contented to recite one most worthy example. He had geuen to bishop *Aidan* a very faire and proper gelding: which that vertuous bishop, (though he vsed most to trauail on foote) might vse to passe ouer waters and ditches, or when any other necessite constrained. It fortunied shortly after, a certain poore weake man met the bishop, riding on his gelding, and craued an almes of him. The bishop as he was a passing pitifull man, and a very father to needy persons, lighted of, and gaue the poore man the gelding gorgeously trapped as he was.

Bishop Aidan kero S. Martin' who gaue halfe his cloke to a naked poore man.

The king hearing after hereof, talked of it with the bishop, as they were entring the palace to diner and saied. What meened you my Lord to geue awaie to the begger that faire gelding, which we gaue you for your owne vse? Haue we no other horses of lesse price, and other kinde of rewardes to bestowe vpon the poore, but that you must geaue awaie that princely horse, which we gaue you for your owne ryding? To whom the bishop answered. Why talketh your grace thus? Is that broode of the mare derer in your sight, then that sonne of God the poore man? Which being saied they entred for to dyne. The bishop toke his place appointed. But the knge coming then from

*A charitable saying, but now more like to be mocked at, then to be followed.

from hunting, would stand a while by the fyre to warme him. Where standing and musing with himselte vpon the wordes, which the bishop had spoken vnto him, sodenly put of his sworde geuing it to his seruant, and came in greate hast to the bishop, falling downe at his feete, and beseeching him not to be displeased with him for the wordes he had spoken vnto him, saying he would neuer more speake of it, nor measure any more hereafter what or how much he should bestow of his goods vpon the sonnes of God, the poore. At which sight the bishop being much astonned, arose sodenly and lifted vp the king telling him that he should quickly be pleased, yf it would please him to sitt downe, and cast awaie al heauynesse. Afterward the kinge being at the bishops request mery, the bishop contrary wise began to be heauy and sory in such sorte, that the teares trickled downe by his chekes. Of whom when his chapleyne in his mother tonge, which the king and his court vnderstood not, had demanded why he wept: I know saied he, that the king shall not lyue long. For neuer before this time haue I seen an humble king. Wherby I perceiue, that he shall spedely be taken out of this life, for this people is not worthy to haue such a prince and gouernour. Shortly after the bishops dredful abodement was fullfilled with the kinges cruel death, as we haue before declared. Bishop *Aidan* him self also was taken awaie out of this world and receiued of God the euerlasting rewardes of his labours euen on the twelfth day after the kinge, whom he so much loued, was slaine, that is to wit, the 30. daye of August.

A rare and strange humilitie of a kinge.

How that bishop Aidan both tolde the shippemen of a storme that was to come. and also gaue them holy oyle wherewith they did cease it.

The. 15. Chapter.

HOW worthy a man this bishop Aidan was, God the high and secreet iudge of mens hartes, by sundry miracles (the proper workes of his maiesty) declared to all

THE HISTORIE OF THE

the world. Thre of the which it shall be sufficient presently to recite, for remembraunces sake. A certaine priest called Vtta a man of great grauitye and truth, and one that for his qualites was much reuerenced and esteemed of men of honour, at what time he was sent into kent to fetch Eanfleda kinge Edwines daughter, who after the death of her father had ben sent thither, to be married to king Oswin, appointing so his iourney, that he minded to trauail thither by land, but to retourne with the youg lady by water, he wēt to bishop Aidā, beseeching him to make his humble prayers to god to prosper him and his, who were then taking their iourney. The bishop blessing them and committing them to the goodnes of god, gaue them also hallowed oyle, saying: I know that when you shall haue shipping, a tempest and a contrary winde shall rise vpon you suddenly. But remember that you cast into the sea, this oyle that I geue you, and anon the winde being laied, comfortable fayer weather shall ensue on the sea, which shall send you home againe with as pleasaunt a passage as you haue wished. All these thinges were fulfilled in order, as the bishop prophesied. Truly at the beginning of the tempest, when the waues and surges of the sea did chiefly rage, the shipmen assayed to cast ancor, but all in vaine. For the tempest encreased, the whaues multiplied so faste, and water so filled the shippe, that nothing but present death was looked for. In this distresse the priest at the length remembring the bishop wordes, toke the oyle pot, and did cast of the oyle into the sea, which being done (according as the vertuous bishop had forsaide) the sea calmed, the bright sonne appeared, the ship passed on with a most prosperous viage. Thus the man of God by the spirit of prophecy, forshewed the tempest to come, and by the same holy Spirit, though boldly absent appaied the same. No common reporter of vncertain rumours, but a very credible man, a priest of our church Cynimund by name shewed me the processe of this miracle: who

The deuotion of our primitiue church.

saied

CHVRCH OF ENGLAND. The third booke. 92
saied that he had hearde it of that same Vita the priest, in whome the miracle was wrought.

How the same man by prayer ceased the fyre that ennemies had put to the kinges citee.

The. 13. Chap.

AN other miracle worthy remembrance, wrought by the same father, is reported of many, such as were most likely to haue perfect knowledge of it. At what time Penda capitaine of the Marshes, inuaded the prouince of Northumberland (this Aidan being bishop) and wasting and spoyleing the whole countre, euen vnto Bebbas cite of the kinges owne abode, being not able neither by battaile neither by sieg to winne it, minded to sett it a fire, and had for that purpose, caried thither in certaine chaines and gables (cut of by mayne force in the suburbes of the cyte) a great quantitie of beames, rafters, postes and small twigges, wherewith he had compassed that part of the cyte that adioyneth to the land, in a great heighth, and the winde now seruing at will, the fire was kindled and the cite began to consume, this reuerent prelate Aidan, being then in holy Ilond, about two myles from the cite, whether oftentimes he vsed to departe to kepe his secret trade of deuotions and solitary contemplacions (as euen to this day the place is well knowen) beholding the flakes of fire, and great smoke ouer the cyte, lifting vp his eyes and handes to heauen, with teares (as it is reported) cryed out, and sayed: Behold O Lorde how great mischeif Penda worketh? Which wordes of that blessed man being pronounced, the windes being turned from the cyte, turned backe the light fyre againe, vpon them who had kindled it. In so much that some being hurte, all made afraied, they were fayne to leaue the assault of the cyte which they sawe to be holpen by the hande of God.

How the post of the church, whereunto that holy bishop leaning

Babrough

Theodore in his Philotheus reporteth of a great army of the Persians destroyed at Nisiba by the prayer only of Iames then a holy Bishop of that cite.

In vita Iacobi Nisibensis.

depar-

departed this life, could not be burned, when all the rest of the church burned: and of his inward life.

The. 16. Chap.

THis vertuous bishop *Aidanus* at what tyme he shoulde depart this worlde, hauing laboured in the office of a bishop xvij. yeres, remained in a village of the kinges **Borough** not far from the cyte of Bebbā: for hauing there a church and a chamber, he vsed oftentimes to stay and abyde there taking from thence his journey rounde about the countre to preache the word of God, as he did in al other tounes subiect to the kinge, not resting longe in any place as hauing no possessions of his owne, but his church only and a small plotte of grounde lying there aboute. Being therfore sicke, they pitched him a pavilion, fastening it hard to the church wall, on the west syde thereof. In this pavilion leaning to a post ioyned to the out side of the church to fortify it, he gaue vp the ghost in the xvij. yere of his bishopricke, the last day of August. His body was from thence caryed to *holy Iland*, and in the church yarde of the monastery buried. But shortly after a greater church there being erected, and dedicated in the honour of the most blessed prince of the Apostles S. Peter, his bones were transposed thither, and layed at the right side of the aultar, with much honour as that vertuous bishop deserued. *Finanus* a holy man directed thither, from the Iland and monastery of *Hij* in Scotland, succeeded *Aidan*, and was bishop a long tyme. It fortunied not long after that *Penda* king of the Marishes or Vplandish english men, inuading the coastes of Northumberland with a mighty armie, destroying with fire and sworde all that he mette, burned also that village and the church wherein that holy man *Aidan* died. But behold al the rest of the church burning, that only poste whereunto this holy man leaned at the moment of his departure, could by no force of fyre be consumed. The miracle being knowen and spread abroad, the church

was

was builded vp againe, in the selfe same place, and the post also to fortify the wall as before. Which being done not long after by the ouersight of the inhabitants, the village and church also, chaunced to be sett all on fyre, that poste yet escaping the flame and fyre as before. And wheras the fyre passed through the holes of the post, whereby it was fastened to the church wall, yet the church burning the poste could not be hurt. Whereupon a third church being builded, that poste was no more sett without, to bolster vpp the wall as before, but for remembrance of the miracle it was had into the church, and layed as a threlhold for people to knele vpon, and make their deuoute prayers to almighty God. And it is well knowen that sithen that tyme diuers haue in that place ben cured of diseases, and with water, wherein chippes cut from that poste haue ben dipped, many haue recovered health. This much haue I written of this holy man and of his workes not yet commending in him his wronge and euill accustomed obseruation of Easter according to the couēte of the Iewes, but detesting that in hym vtterly, as also I haue evidently declared in my booke *De temporibus*. But as it behoueth a true historiographer, I haue reported of him and of his doings, suche thinges as were commendable, and might profit the readers. As that he was a man of greate charity and quyet, of great contynency and humilitie, a conquerer of wrathe and couetousnes and one that was far from all pride and vaine glory. Again I commend in him his great industry both in keping and in teaching the commandements of God, his diligent reading, continuall watching, his priestly grauitye in rebuking the proude and haughty, and mild demeanour in comforting the weake, and refreshing the nedy. And to be short, I commend him as one that laboured all dayes of his life (as of his most nere acquaintance I vnderstand) to obserue and fulfill all that was written and commaunded in holy scriptures the Prophets and Apostles. These thinges in

God whiche by the shadowe of Peter healed the sicke worketh the like in the dead relikes of holy men. *Act. 5.*

AA that

that holy prelate I do much embrace and commend, as things vndoubtedly pleasing almighty God. But that he obserued not Easter in his due time, either as ignorant therof, or witting it well, yet being lead with the authoritye of his countre, not acknowledgning it, this I neither commend nor allowe. Yet in this very point this I allowe in him, that in his manner of obseruing Easter he beleued, reuerenced, and preached no other thing, then we doe, that is the redemption of mankynde by the passion, resurrection and ascension of *Christ Iesus* the mediatur betwene God and man. And therefore he obserued his Easter not (as many falsely do suppose) altogether with the Iewes, that is the fourteenth day of the moone, what so euer day it fell vpon, but he kept it euer vpon a sonday reaking from the fourteenth day of the moone to the twentieth: and that for the faith vndoubtedly which he had in our lordes resurrection, beleuing it to be in the first fery after the sabooth day in hope of our resurrection to come, which the holy church beleueth shall happen vpon the same first fery, that is vpon a Sonday, euen as our lorde arose vpon a sonday, as the scripture testifieth.

Ioan. 20.

Of the life and death of the vertuous kinge Sigebert.
The. 18. Chap.

Norfolck
Suffolck
and Cam-
bridg
there.

ABout this tyme, after Carpwalde Redwaldes successor, Sigibert his brother a vertuous and deuoute man raigned ouer the East english natiō. This prince while he liued in Fraunce flying the emmyte of kinge Redwald, was there baptised. Wherevpon after his returne coming to the Crowne, and desyring to folow that godly order and trade which he had sene practised in Fraunce, set vp a schole to bring vp children by the helpe and ayde of Byshopp *Felix* whom he toke owt of kent for that purpose, appoynting them masters and teachers after the maner of the kentish men. This kinge was so flamed with the loue of heauen, that leauing at the laste all af-

all affaires of his realme to the gouernement of his cosen *Egrick*, who also before had part of his dominion with him, he entred to a monastery whiche he had made for him selfe, where being shoren in, he bestowed his tyme to the atchieuing of the eternall kingdome of heauen. Wherein hauing with much deuotion warfared a longe time to God, the vplandishe english men with their olde Capitain *Penda* inuaded his dominions. His people after long resistance finding them selues to weake, beseeched Sigibert for the encouraging of their souldiars, to come forth in to the field with the. Which when of his owne accorde he would not agree vnto, they plucked him by force owt of the monastery, and brought him against his wil vnto the field, hoping that the souldiars in the presence of their olde valiaunt Capitain, would lesse think vpon flight, and running away. Notwithstanding the vertuous man remembring his profession, being sett in the midst of the army, caryed only a litle rodde in his hande. Thus of the cruel hethen he was killed, with the kinge *Egrick*, and the whole army discomfited. *Anna* sonne to Guido of the kinges bloude succeeded in the kingdome, a man of great vertu, and the father of a blessed issue, as we shall hereafter in his place declare. This kinge also was afterward slayne of the selfe same *Penda* Capitain of the Marhes or vplandish englishmen then heathen and vnchristned.

King Si-
gibert be-
cometh a
monke.

How Furseus builded a monastery amonge the Eastenglish men, and of his visions and holynesse which also his flesh remaining after his death vncorrupted dothe witnesse,

The. 19. Chapter.

IN the time that Sigibert gouerned yet the east partes of England, a holy man called *Furseus* came thither out of Ireland, a man notable bothe for his sayings and doings, of great vertu, and much desiring to wander and trauail in Gods quarell, where so euer occasion serued. Coming therefore to the east coastes of England he was reuerently receiued of the

S. Paule
was com-
forted al-
so by a vi-
sion from
God to be
stedfast in
preaching
the worde
Act. 23.
Mat. 25.

saied kinge, where pursuing his godly desire of preaching the worde of God, he bothe conuerted many infidels, and confirmed the faithfull in the faith and loue of Christ, by his painefull preaching and vertuous examples. Falling herein to sicknes, he had from God a vision by the ministry of Angels, wherein he was warned to go forth cherefully in his painefull preaching of the ghospell, and perseuere in his accustomed watching and praying bicause his ende and death was certain, though the houre thereof were most vncertain, according to the saying of our Lorde. *Watch therefore bicause ye knowe not the daye nor the houre.* With this vision being much confirmed and encouraged, he hastened with all spede to builde vp the monastery in the place kinge Sigibert had geuen him, and to instruct it with regular discipline. This monastery was pleasauntly situated for the woddess and sea adioyning, being erected in the village of Cnobherburg, and enriched afterward by Anna kinge of that prouince and many other noble men, with sundry faire houses and other ornaments. This Furseus came of the noblest race of the Scottish nation, nobler yet of minde, then of bloud. From the very time of his childehood, he gaue him selfe to reading of holy scripture, and monastical discipline. Especially, as it becometh holy and perfit men, what soeuer he lerned to be acceptable to God, he was hoful and diligent to execut and perfourme. Brefely, in processe of time he builded him selfe a monastery, wherein he might with more leasure and liberty attend to cōtemplation and spiritual deuotion. In the which monastery being stricken with sicknesse, he was taken out of his body, as the booke written of his life doth sufficiently testifie. In the which traunce continuing from euening vntil the next morning, he was brought to the sight of the Angelicall company and to the hearing of their blessed praises and thankes geuings to God. Among other things which he heard them singe, he was wonte to tell of the versicle

cle *I bunt sancti de virtute in virtutem*. Holy men shall procede from vertu to vertu. And againe. *Videbitur Deus decorum in Syon*. The God of Goddes shall be sene in Syon. This holy man being restored againe to his body, was within three daies after taken out againe, at what time he sawe not only greater ioyes of the blessed company of heauen, but also beside great conflicts of the wicked sprits, which very busely went about to stoppe him of his iourney toward heauen with their often accusations, auailing yet nought against him, the holy Angels warding him and defending him. Of all the which thinges wholisteth more at large to be instructed, as with what spiteful fittelties the wicked sprits replied alwaies against him not only his doings and superfluous wordes, but also his very thoughtes as if they had them written in booke, also what gladd and heuy tydings he lerned of the Angels, and other holy and iust men appearing then vnto him, let him reade the litle booke which is written of his life, and he shal receaue thereof (I doubt not) much spirituall comfort and instruction. Amōg the whiche yet one thing there is that we haue thought good and profitable to many to expresse in this our history. At what time in his traunce he was caried vp to heauen warde, he was commanded of the Angels who caried him to looke downe in to the worlde. Which when he did, he sawe as if it were a darke and obscure vally vnderneath him. Also in the ayre foure seuerall fyres, not farre distant one from the other Asking therefore the Angells what fyres those were, it was tolde him that those were the fyres which should burne and consume the worlde. The first fyre they saied, was the fyre of lying, which we all incurr when we do not fulfill the promis which we made in baptim: that is, to renoūce the diuell and all his workes. The second fyre is of couetousnes and desire, when we preferre the riches of the worlde before the loue of heauenly matters. The third is of strife and debate, when we sticke not to of-

Note the
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fende the mindes of our euen Christiāns, euen in trifling and superfluous matters. The fourth is of wickednes and impiete, thinking it a light matter to iniury, beguile or vse violence toward our wekers and inferiours. These foure fyres encreasing by litle and litle so farr at the lenght extended, that ioyning altogether they grew to a great and houghly flame. Which approaching nigh vnto him fearing he cried to the Angel, Lorde, beholde the fyre draweth to me. To whom the Angell said, Feare not. That which thou hast not kindled, shall not burne the. For though this flame seme to the terrible, great, and houghy, yet it trieth euery one according to the desertes of his workes. For the worldly desyre that eche one hath shall burne (and purifie) in this fyre. And as a man burneth in his body by vnlauffull pleasure, so departed out of his body he shall burne by due and deserued paine. Then he sawe one of the thre Angels, whiche in bothe his visions had ben his guides, to go before and diuide the flames from him. The other two warding him on eche side from the danger of the fire also. He saw againe the diuels and wicked sprits flyeng through the fire, fighting with fire against the Iuste. After folow the accusations of the wicked sprits against him, the defence of the Angels for him, and a greater sight of the heauenly company. Amonge the which many of his owne nation of Scotland appeared, vertuous priestes in their life time, and men of great opinion of holynesse, of whom he lerned diuers thinges very profitable both for him selfe and for other, which would lerne of him. Who after they had ended their cōmunication departing vp to heauen again with the other blessed company, thre Angels remained with *Furseus* to reduce him againe to his body. In their returne, as they approached to that great foresaid fyre, the Angell parted the fire from him, as before, yet when this man of God had entred the waie made betwene the flames, certain of the wicked sprits snatching vp one

Euery mā shall receiue according to the workes of his body. 2. co. 5. The paines of Purgatory. The diuel fighteth with sinn against man. Reade S. Paul *Ephes. 6. b. 12. & c. 16.*

of them which they tormented in the fires, threwe him at him, and touching him, burned his shoulde and cheke. The man of God knew well the person, and remembred that at his death he had taken of him a garment of his bequethed him. But the holy Angell taking away spedely the tormented soule, threw him againe in to the fyre. Whereat the wicked sprit saied, repell him not now whom ye receiued before. For as ye tooke the goods of this sinner, so ought ye also take parte of his paynes and tormentes. Vnto whom the Angell answering, saied, he toke it not of couetousnes, but for the sauing of his soule: with this the fire ceased. And the Angel turning to the mā, said. That which thou hast kindled hath now burned in the. For if thou haddest not taken the mony of this man dying in his sinne, the torment of his fire had not touched the. And here in many wordes the Angell taught him, what was to be done concerning their saluation which did repent. The man liuing longe time after, bore the signe of that fire which he suffred in soule, visible and euident to all men in his shoulder and cheke. And the flesh maruailously openly shewed that, which the soule priuely suffred. He endeouored euer after, as he was also wont before, to preache bothe by worde and example to all men the trade and duty of a vertuous life. The maner of his visions he communicated only to such, who of vertuous desire and holy zeale desired the same.

It remaineth yet (touching this man) that we recite here the credible reporte of an auncient brother, of our monastery, who saith he heard of a very trusty and vertuous man, that he had sene this *Furseus* in the prouince of the East costes of England, and had heard of his owne mouth these visions. Reporting moreouer, that in the most sharp frost of depe winter, that holy man sitting but in a slight garment, as he recounted these visions, through the great feare, and pleasure also conceiued by the remembraunce thereof, he would sweate as if it had ben the hot-

As God is said in scripture to bende his bowe to strik with sword, etc. *Psal. 7.* so here the writer applyeth carnal termes to spiritual matters, the names of fire to sinne, of throwing by the diuels to the charge of sinne. &c.

hottest daye in the middest of sommer.

To returne to our principall purpose, this holy man hauing preached the worde of God many yeares in Scotlande, and not being able to endure any longer the commotion of the people, leauing all that he had, departed from his natie countre and I-land that he was borne in. From thence he came to the easte coast of England, preaching there the worde of God, and erecting at last (as we touched before) a noble Monastery. Al which thinges duly perfourmed, intending vtterly to abandonne all worldly cares and troubles, he lefte also the busy gouernement of the monastery committing that charge of soules to his brother *Fullanus* and to *Gobbanus* and *Dicullus* priestes: taking vpo him the most solitary life of an Anchorite. He had another brother called *Vltanus* who also after longe proufe and triall in the monastery, went vnto a wildernesse and lead an Eremites life. To him he went alone, living one whole yeare with him in continency, prayers, and daily hand labour. The countre being after much disquieted by often inuasions of enemies, and monasteries them selves being in danger, leauing all thinges in good order, he sailed in to Fraunce. Where being honourably receiued of the French kinge Clouis the second, and of Erkinwald then preuost of Perone he builded a monastery in a place there called *Latiniacum*. Where not longe after falling sicke he died. Whose body Earkinwald the preuost taking thence kept it in the porche of his church vntill the church it selfe was consecrated in Perone. Which being solemely done within six and twety daies after the body was brought thither, and being remoued from the porche to be layed by the high altair, it was founde as whole and vncorrupted as if the man had but that houre departed. Foure yeares after a litle chappell being erected at the east syde of the altair wher the body shuld more honourably be touned, being takē vp againe to be transposed thither it was founde in like maner without any blemish

of

of corruption. In the which place it is well knowen that his merites haue much ben renowned by sundry miracles wrought by the allmighty power of God. Thus much of the incorruption of his body we haue brefely touched, that the reader might more clerely vnderstande, of what excellency and vertu this man was. All which thinges, and of other his vertuous companyons in the booke writen of his life, he that readeth, shall finde more ample mencion made.

How after the death of Honorius, Deusdedit succeded, and who in that time were bishops of Rochester and in the east partes of England.

The. 20. Chap.

IN this meane *Felix* the bishop of the east englishmen departing this worlde, hauing ben their bishop .17. yeares, *Honorius* the Archebischopp of Caunterbury created in his place *Thomas* one of his deacons, borne in the prouince of *Giruij*, after whose death liuing in that bishoprick fyue yeares, he substituted in his roome, *Beregisus*, surnamed *Bonifacius* a kentishman borne. *Honorius* also the Archebishop, the measure of his life expired, passed to a better in the yeare of our Lord, 653. An. 653. the last daye of October. Whom *Deusdedit* a west Saxon borne succeded, after a yeare and a halfe, the see being vacant all that tyme. For whose creation and consecration *Ithamar* byshop of Rochester came to Cannterbury. He was consecrated the. xxiiij. of Marche, and gouerned that see. ix. yeares. iij. moneths and two dayes. After whose departure *Ithamar* consecrated in his place *Damianus* a Suffex man borne.

Howe the Marshes or vplandish englishmen (that is the sheres of Lincolne, Couentry Lichefield and worceter) receaued the Christen faith vnder Penda their kinge.

The. 21. Chapter.

AT this time the Middelenglishmen (that is of the sheres about named) receiued the Christen faith and the sacramentes thereof vnder Penda their kinge sonne to Pendam that cruell and vnmercifull hethen. This being a vertuous young

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An. 650.

man worthy of the name and person of a kinge, was of his father put in gouernement of that countre. Who coming after to Oswin kinge of Northumberland, requiring Alclfed his daughter to wife, could in no other wise obtaine his suite, vnlesse he would as that countre was, receiue the Christen faith, and be baptised. Hereupon the ghospell was preached vnto him. Who hearing the promis of euerlasting life, the hope of resurrection and immortalite of the soule, yelded him self gladly to be Christned though he shoulde not speede of his suite. To this he was muche perswaded by Alcfred king Oswins son, who had married his sister Cymburg kinge Penda his daughter. Thus then he with the Erles and kinghtes that waited vpon him and all their seruantes were baptised of Finan the bishop in a famous towne of the kinges, called *Admurum*. From whence he returned home with much ioye and comfort, accompaigned with foure priestes notable bothe for lerning and for vertue, whiche shoulde instruct and baptise his people. These priestes were called *Cedda*, *Adda*, *Betti*, and *Diuna*, who was a scottishman borne, the other thre english. *Adda* was brother to *Vita* that holy and vertuous priest that we mencioned before, and Abbot of the monastery called *Cubeshed*. These foresaied priestes entring the prouince of the middleland with the Prince preached the worde of God, and were gladly heard. Whereby many daily as well noble as of the base sorte renouncing the filth of idolatry, were clenfed in the fonte of life. Neither king Penda father to this young prince did withstande or gainsaie the preaching of the ghospell in his dominions, yf any would heare it. But hated in dede and persecuted all such, as bearing the name of Christians, liued not according to the faith they professed: saying commonly that suche men were wretched and worthely to be spited whiche regarded not to please their God in whom they beleued. These thinges began two yeares before the death of kinge Penda the younger who

By Barwick.

Ad Capree
Caput.

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being after slayne, and Oswin a moste Christen kinge succeeding him in the crowne, *Diuna* one of the foure foresaied priestes, was consecrated of *Finanus*, and created bishop of all the middle or vplandish english men. For the scarcery of priestes made, that ouer all that people one Bishop was sett. Who winning to the faith in short time a great multitude of people, in *Fepping* died, leaving for his successour *Ceollach* a Scottish man also borne. Who not longe after leauing the bishoprike, returned to his countre the Iland of *Hij* where the chief and principall monasteries of Scotland were. To him succeeded *Trumher* a vertuous man and brought vpp in religion, an Englishman borne, but consecrated byshopp of the Scottes, in the raigne of kinge *Vvillher*, as we shall hereafter more at larg declare.

How the East Saxons at the preaching of Cedda, receiued againe the faith, which vnder kinge Sigibert they had losse.

The 22. Chapter.

AT this very time *the east Saxons* by the meanes of kinge Oswin receiued againe the faith, which before expelling *Melitus* the first bishop of Londō out of the countre, they abandonned. Their kinge then was Sigibert, succeeding to Sigibert surnamed *the litle*. This Sigibert being a nere and familiar frende of kinge *Oswin* then king of the Northumbrians came by that occasion oftentimes to Northumberland. At which metinges the vertuous kinge *Oswin* vsed eftsoones to perswade with him, that such could not be Gods which were made with mens handes, that wodde or stone coulde not be any quicke matter to make a liuing God, the pieces and remnants whereof either were wasted with fire, or serued to make vessels for the vse of man, or otherwise being naught worthe, were caste forth, troden vnder foote, and turned into earth. God rather, saied he, must be vnderstanded to be of maiesty incomprehensible, to mens eyes vnuisible, almighty and euer-

The countre about London.

The perswasion of kinge Oswin vvith the heathen kinge Sigibert.

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THE HISTORIE OF THE

lasting, who made bothe heauen and earth and all mankinde, gouerned them also, and should iudge the whole worlde in equite, whose mansion place is euerlastinge. Finally that al such as would lerne and perfourme the will of their Creatour, should vndoubtedly receiue of him euerlasting rewarde therefore. These and such other godly aduertissemētē being frendly and brotherly from time to time made and repeted to king *Sigbert* by *Oswin*, he began at length his other frendes agreeing therunto, to fauour them and beleue them. Whereupon aduise being taken with his company, and all bothe consenting and pricking him fore ward, he was baptised of *Finanus* the bishop in the cite of *Admurum*, nigh vnto the walle wherewith the Romanes parted Britanie from the Scotēs, xij. miles from the East sea. Kinge *Sigbert*, being nowe a citizen of the euerlasting kingdome, returned to his earthly kingdome, requiring of kinge *Oswin* to haue with him some lerned men and preachers to conuert his countre to the faith. Who sending for *Cedda* and an other vertuous priest out of the midle land, directed them to the east Saxons to preache there the faith. Where hauing through out the countre preached a longe time the worde of life, and made vp a greate haruest to Christe, *Cedda* departed home againe, and came to holy Iland to talke with *Finanus* the bishop: who hearing the prosperous successe of the ghospel and the free coursē it had, calling vnto him two other bishops, he consecrated and ordained *Cedda* bishop of the East Saxons. *Cedda* being made bishop returned to his prouince and began with more autorite to perfit the worke he had begonne erecting in diuers places churches, making priestes and Deacons, who in preaching and baptising might aide him, especially in the cities of *Ithancester* and *Tileburg*, the one stāding vpō the Tems, the other vpō a brāche thereof called *Pente*. In which two places assembling together diuers newly Christened, he instructed them after the rulers of religious

By Barwick.

Cedda the second Bishop of London, and Essex. Chemesford and Tilberi.

CHVRCH OF ENGLANDE. The third booke. 99

gious persons, as farre as their tender capacite could then conceiue. Thus when the heauenly discipline and holy deuotion daily increased to the great ioye of the prince and the comfort of all the people, beholde by the instinct of the olde enemy of mankinde, this vertuous Prince by the handes of his owne alliaūce was murdered. The cruel executours of this hainous acte were two german brothers. Who being examined vpon what motion they committed that detestable fact, they answered, for no other cause but for that they hated the prince for his ouermuch elemency and mekenes in pardoning his enemies, and forgeuing al offences done at the intreating of the parties. This lo was their grudge conceiued against the kinge, for which they murdered him: truly because deuoutely and sincerely he obserued the commaundements of God. Though yet in this his gilleesse death a true faulte of his was punished, according as the holy bishop *Cedde* had foretolde him. For this Prince hauing in his courte one that liued in vnlauful wedlocke, and being therefore excommunicated of the bishop (not being able by any other meanes to let that wicked coupling, or amend it) and not onely he but all other also that would either kepe him company or eate with him, the Prince neglected utterly this sentence of the bishop. It fortunēd the prince being inuited of the excommunicated man to a feast, going thither, mette in the waie the bishop, at whose sight the kinge being much afearēd, lighted off from his horse (as the bishop also incontinently did) falling downe before the bishops feet, and asking pardon. The bishop being offended with the kinge (for the euill example he gaue) touching him lying on the ground with the rodde he helde in his hande, protested vnto him with a lowde voice, and with bishoply autorite, saying: I tell you, bicause you woulde not refraine from the house of that wicked and damnable person, in that house you shall die. Yet it is to be thought that such a death of so vertuous

Vertu persecuted of the euill, euen to death.

Enormous crimes in the righteous sooner punished.

Excommunication.

So Peter pronounced Ananias to death Act. 5.

THE HISTORIE OF THE

a man, did not only wipe awaie this fault, but also increased his merit. Bicause he was slaine for vertues sake and for obseruing Gods cōmaundements, as by the cōfession of those which slew him it appeared before. To this *Sigbert*, *Suidhelme* sonne to *Sexbald*, succeded in the kingdom, and was baptised of the bishop *Cedda* in the prouince of the east englishmen, in a towne of the kinges called, *Rendlesham*. *Edelwald* kinge of the east english brother to Anna their former kinge, was godfather to this *Suidhelme*.

How the same Bishhop *Cedda*, obtaining a place to builde a monastery of kinge *Oswald*, by fasting and praier did consecrat it to God: and of his death.

The 23. Chap.

THis man of God *Cedda* being bishop of the east Saxons, vsed yet oftentimes to visit his owne countrie of Northumberland and preache the goipell there. *Edilwald* sonne to kinge *Oswald* who raigned in parte of Northumberland, ouer the people called *Deiri*, perceauing this bishop to be a holy, wise and vertuous man, required him to take of his gift a piece of ground toward the building of a monastery, wherein he and his people might resort to heare the worde of God, to praie, and to bury their dead. For he beleued he should much be comforted and holpen by their good prayers who should in that place serue God. This kinge had in his house *Celin* brother to bishop *Cedda*, a man of no lesse vertu, who preached and ministred the sacramentes (for he was a priest) to him and all his court. By whose meanes he came to the knowledge of *Cedda*, and was induced to loue him. The holy bishop at the kinges request, chole out a place to erect a monastery in the high and desert mountaines. Where before that time were rather starting holes for theues or dennes for wilde bestes, then mete mansion places for men. Hereby the prophecy of *Esaie* semed to be accomplished, saying, that *in the poisoned ches of dragons, swete grasse and rushes should growe*, meaning that

The foundation of monasteries.

CHVRCH OF ENGLAND. The third booke. 100

the frutes of good workes should blossom and springe, where before bestes or men bestly liuing made their abode. This vertuous bishop desiring by prayer and fasting to purge as though it were the place from the former filth of iniquities there committed, and so to set vpon the foundation of the monastery, obtained licence of the kinge all the Lent that then approached to remaine in that place to fast and praie there after his maner. In all which time, fasting euery daie, except the Sonda-
yes vntill the euening, as the maner is, he receiued then but a
litle bread with one egge, and a litle milke mingled with water.
For, as he saied, the custome of them of whom he lerned the
trade of monasticall life, was that in the new erecting of any
monastery or church, the places should be first consecrated to
God with fasting and prayer. In this his fast, ten daies yet only
remaining of the fourty, the kinge sent for him vpon occasion
of certain affaires. But to the entent that so godly a purpose
might not be interrupted by occasion of the Princes busines, though he brake of him selfe, yet he intreated *Cinbellus* his priest and naturall brother, to make an ende of that he had begonne. Which being of him gladly and vertuously fulfilled, he erected the monastery now called *Lesting*, geuing vnto it, the same rules and order of religion as the monkes of *Holy Island* vsed, where he was brought vp in. Thus gouerning both his bishopricke and this monastery many yeares, at the length as he visited the monastery in the time of a plage, falling sicke there with other died. He was first buried abroad, but after a church being there builded of stone in the honour of our Lady he was taken vp and layed at the right side of the aultar. The bishop at his departure left the monastery to be gouerned of his brother *Ceadda*, who after also was made bishop, as we shall anon declare. For foure german brothers (which is a rare thinge) *Cedd*, *Cymbill*, *Celin*, and *Ceadda* wer al vertuous priestes, and two of them bishops. When it was knowen in Northumberland
that

Fasting in Lent vntill euening.

Consecration of holy places.

that their bishop was dead and buried, thirty brethern of the monastery which he erected amonge the east Saxons, came to the place where he died. Desiring by the body of their father either to liue, or (if it so pleased God) to die and be buried there.

Who being gladly receiued of the brethern, in that time of mortalite, were all taken out of this life, except one litle boye, Intercession
of Saints. who (as it is well knowen) was saued by the praier of the bishop. For liuing many yeares after, and studying holy scripture, he lerned at length that he had not ben yet baptised. Whereupon being forthwith christened, afterward was promoted to priesthood, and proued a profitable member to the church. Of whom we doubt not to pronounce but that (as I saied) he was by the speciall intercession of that blessed bishop (whose bodye of charite he came to visit) saued from the danger of death, bothe that he might thereby escape eternall death, and might be occasion also of life and saluation to other by his doctrine.

How the prouince of the Marshes, receiued the faythe of Christ, Penda their kinge being slauen. And howe Oswin vowed for the victory against Penda twelue farme places to the building of monasteries.

The. 24. Chap.

IN those daies king Oswin after often and cruell inuasions of the heathen vnmercifull Prince Penda, forced of necessity offered him many and most precious iewells with an infinit summe of treasure to redeme quiet and peace to his countre, and to cease the continuall wasting and cruel spoyle that he made. But the heathen and barbarous tyran yielding nothing to his request and petition, but pursuing his deadly enterprize and protesting vterly to extinguish the whole nation from the highest to the lowest, the vertuous kinge Oswald called for helpe of God against the barbarous impiete of his ennemie, vowing and saying, sith the infidell regardeth not our presentes, let vs offer the to our Lord God who will vndoubtedly regard them. And withal he vowed, that if he had the vpper hand of his

his enemy, his young daughter should be consecrated to God in perpetuall virginite, and twelue farme places with the landes appertaining should be conuerted to the erecting of monasteries, which being saied he prepared him self to battaill with a very small army. The army of the heathen is reported to haue ben thirty tymes more in quantite, conteyning thirty whole legions well appointed and gouerned with the olde tried and valiaunt capitaynes. Against all the which kinge Oswin with his sonne marched forth boldely though with a very small army (as we saied) yet with a sure confidence in Christ. His other sonne *Egfrid* was at that tyme kept in ostage in the prouince of the Mercians vnder Quene Cinwise. Edelwald son to kinge Oswald who ought of all reason to haue stode with his countre and vnkle kinge Oswin, forsoke bothe, and became a capitaine vnder the heathen prince. Although when the field was begonne, he departed a side, and getting him to a holde by, expected the euent of the battaill. Thus meting and coupling together the thirty capitaines of the heathen prince were all put to flight and slaine, and with them almost all other which from other countres came to aide them. Amonge the which was *Edilher* brother to Anna Kinge of the east english, then raigning after his brother, who also had ben the chiefe and principall motiue of the battaill. And whereas the field was fought nye to the riuer *Iuuet*, it did at that tyme so ouerflowe al the bankes, and fieldes about that in the flight more of the enemies were drowned in the water, then slaine with the sworde. This noble victory being by gods helpe so miraculously obtained, incontinently king Oswin rendring due thanks therefore, and perfourming the vowe he had made, gaue his daughter Elfred which was yet scant one yeare olde, to be brought vp and consecrated to perpetuall virginite, and the twelue possessions which he promised, for the erecting of monasteries, where in stede of worldly tillage and comodites, reli-

Vowes to
God.

The foundation
of monasteries.

gious monkes by continuall deuotion might labour to purchase eternall rest and peace for him and the countre. Of the which twelue farmes six he appointed in the prouince of the Bernicians, and six other in the prouince of the Deirans. Eche farme contained ten householdes, which made in all six score.

VVitby.

The daughter of Oswin entred the monastery of *Hartefslond*, there to be brought vp vnder Hilda the Abbess in religiō and perpetuall virginite. Who two yeres after, purchasing a farme of ten householdes, builded for her selfe a monastery in a place called *Stranhalch*. In the which monastery this kinges daughter was first brought vp as a lerner, but was after her selfe a lady and teacher of monasticall life, vntill at the age of threescore yeres this vertuous virgin passed to the blessed mariage of her heavenly and longe desired spouse, Christ her Sauour. In this monastery she, her father Oswin, her mother Eanfled, and her grandfather kinge Edwin and many other noble personages are buried in the churche of S. Peter the Apostle. This battail kinge Oswin kept in the countre of Loide the thirteenth yeare of his raighn, the xv. daie of Nouember, to the great quyet and commodite bothe of all his dominions, and of the aduersary part also. For his owne countre heset at rest and deliuered from the cruell inuasions of his deadly enemies, and his aduersaries the Marshes and midleenglish men he brought to the faith of Christ, their wicked head being ones cutt of.

The first bishop (as we saied before) bothe of the Marshes and of all the midleenglishmen and also of those of holy Iland was *Diuna*, whiche died in the countre of the middleenglish men. The second bishop was *Cellach*, who leauing at length his bishoprick yet liuing, returned to Scotlād. Both these were Scottishmen. The third bishop was *Trumher* an englishman borne, but instructed and made byshopp of the Scottes: who was also Abbat of *Ingethling* monastery builded in the place where kinge *Oswin* was slaine. For Quene *Eanfled* coulsen
and

and alliant to *Oswin* required of kinge *Oswin* (who had killed *Oswin*) in parte of satisfaction of his vniust murder, the erecting of a monastery for the vse of the holy man *Trumher*, who also was of kinne to *Oswin*. To the intent that in that monastery daily praier might be had for the helth and saluatiō of bothe kinges, aswell the slaine, as of him that slewe. This kinke *Oswin* raigned thre yeares after the death of kinge *Pendam*, ouer the Marshes and ouer the south people of England, subduing also the nation of the *Pictes* for the most parte to the alleageaunce of the english men. At what time he gaue to *Penda* (sonne to *Pendam* the hethen) because by mariage he was now his cosen, the kingdome of the south Marshes containyng (as men saie) fyue thousand families, diuided by the riuer *Trent* from the Northmarshes whose lande containeth .7000. families or householdes. But the same *Penda* the next spring after was trayterously slayne by the treason (as they saie) of his owne wife, in the very tyme of Easter. Thre yeares after the victory of *Oswin* and the death of *Pendam* the hethen, the Nobilitie of the Marshes *Immin*, *Eaba*, and *Eadbert* rebelled against kinge *Oswin*, auaucing to the crowne *Wulfher* sonne to *Pendam* a younge man, whom vntell that tyme they had kept preuy: Thus expelling the gouernours sett ouer them by kinge *Oswin* who was not their naturall kinge, they recouered agayne valiauntlye their liberty and their landes, liuing from that time forewarde free vnder a kinge of their owne bloude, and seruing ioyefully the true king of all kinges, Christe our Sauour to be at length partakners of his cuerlasting kingdom in heauen. This *Wulfher* raigned ouer the Marshes xvij. yeres. His first bishop, as we saied before, was *Trumher*, the second *Iaroman*, the third *Ceadda*, the fourth *VVinfride*. All these in continual succession were bishops of the Marshes vnder kinge *Wulfher*.

How the controuerfy about the obseruation of Easter was moued
CC 2 against

A contro-
uerſie ab-
out the ob-
ſeruatiō
of Eaſter.

IN the meane while after the death of *Aidan Finā* ſucceeded in the biſhoprik of Northumberland, ſent and conſecrated of the Scottes. Who in holy Iland builded a church mete for a biſhops ſee. Yet not of ſtone, but of oken tymber and thatche worke, as the maner of Scottes was. This church afterward the moſt reuerend father Theodore Archebiſhop of Caunterbury dedicated in the honour of S. Peter the Apoſtle. Eadbert alſo the biſhop after of that place couered the church bothe the ruffe and the walles with lead. About this time a great controuerſy was moued touching the obſeruatiō of Eaſter. The biſhops of Fraunce and kent affirmed, that the Scottes obſerued the Sonday of Eaſter contrary to the accuſtomed maner of the vniuerſall church. And amonge them one Roman a Scott borne but yet inſtructed in the truthe in Fraunce and Italie, and therefore an earneſt and ſtoute defender of the true obſeruatiō of Eaſter. Who coupling and diſputing of this matter with *Finanus* the biſhop, induced many to the truthe, and enflamed other to a farder ſerche and examination of the queſtion, but with *Finanus* him ſelf he could nothinge preuaile, but rather exaſperated him, being a haſty nature man, and made him an open aduerſary to the cauſe. Iames that reuerent deaco of tharchbiſhop *Paulin*, with al ſuch as he couerted to the faith, obſerued the true and catholike time of Eaſter. *Eā fled* alſo the queene, king *Oſwin*s wife with al her train and cōpany obſerued after the ſame maner according as ſhe had ſene it practiſed in kēt, bringing with her one Romā out of kēt a catholike prieſt. By this variaunce it happened oftentimes that in one yeretwo Eſters wer kept. As the king breaking vp his faſt and ſolēniſing the feſte of eaſter, the Queene with her cōpany continued yet the faſt, and kept palme Sūday. Yet this diuerſite of obſeruing Eaſter, as longe as *Aidan* liued, was of all men

to-

tolerated, knowing very well that though in obſeruing eaſter he folowed the cuſtome of thoſe with whom he was brought vp, yet he beleued as al holy men did, and kept vnitie and loue, with al. Vpon which conſideration he was beloued of all men, euen thoſe which varied from him in that opinion and was reuerenced not only of the meane and common fort, but alſo of *Honorius* the Archebiſhop of Caunterbury and of *Felix* the biſhop of the eaſt engliſh. But after the death of *Finanus*, which ſucceeded him, *Colman* being made biſhop ſent alſo out of Scotland, the controuerſy began to increaſe, and other variaunces touching externall trade of life were ſtirred vp. By occaſion wherof many begā to fear and doubt, leſt bearing the name of Chriſtiās, they did rūne (as the Apoſtle ſaieth) or had runne in vaine. This controuerſy reached euen to the princes the ſelues, to king *Oſwin* and his ſonne *Alcfrid*. For *Oſwin* being brought vp and baptiſed of the Scottes, and ſkilfull alſo of their tounge thought the maner which they obſerued to be the beſt and moſt agreable to truthe. Contrary wiſe *Alcfrid*, the kinges ſonne being inſtructed of the lerned man *Vvilfrid*, preferred worthely his iudgement before al the traditions of the Scottes. This *Vvilfrid* for better inſtruction and lerninges ſake had trauiled to Rome, and liued alſo a longe time with *Dalphinus* the Archebiſhop of *Lyons* in Fraunce, of whom alſo he tooke benet and collet. To this lerned Prince *Alcfrid* gaue a monaſtery of fourty families, in a place which is called *Humpum*. The Scottes before were in poſſeſſiō of that monaſtery. But bicauſe after the deciſion of this controuerſie they choſe rather of their owne accorde to departe and yelde vp the place, then to chaunge their accuſtomed maner of obſeruing the Eaſter, it was geuen by the prince to him, who bothe for lerning and vertu was worthy thereof. About this time *Agilbert* biſhop of the weſt ſaxōs, a frēde of Prince *Alcfrid* and *Vvilfrid* the Abbot came to the prouince of Northumberland, and ſtaied there

Gal. 2.

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THE HISTORY OF THE

with them for a space. Who in the meane while at the request of *Alcfrid* made *WVilfride* a priest. He had in his company also at that time one *Agatho* a priest. At their presence therefore the question being renewed, and much talked of, they agreed on bothe sides, that in the monasterie of *Stranshalch* where that deuout and vertuous woman *Hilda* was Abbesse, a Synod should be kept for the decyding of this question, and other then in controuersy. To this Synod came bothe the kinges *Oswin* the father and *Alcfrid* the sonne. With king *Oswin* stode bishop *Colman* with his clergy of Scotland, *Hilda* also the Abbesse with her company, among whom was *Cedda* that reuerēt bishop lately consecrated of the Scottes (as we haue touched before) who in that assemble was a most diligent interpreter on both sides. For the other opinion which kinge *Alcfrid* folowed, *Agilbert* the bishop stode, with *Agatho* and *WVilfrid* priestes. *Iacobus* and also *Romanus* two other lerned men stode of that side. First then kinge *Oswin*, (premisng that it behoued those which serued one God, to kepe one order and rule in seruing the same, nor to vary here in celebrating the heauenly sacramentes, who looked all for one kingdom in heauen, but rather that the truthe ought to be serched out of all, and folowed vniformely of euery one) commaunded his bishop *Colman* first to declare what his obseruation was, whence he receiued it, and whom he folowed therein. The bishop answered and saied. The Easter which I obserue, I haue receiued of my forefathers, of whom I was sent hether bishop, who all being vertuous and godly men haue after the same maner obserued it. And this obseruation, that you maye not thinke it a light matter or easely to be reiectēd, is the selfe same, which S. Iohn the Euangelist the disciple whom Iesus specially loued with all the churches vnder him obserued. These and such like wordes when bishop *Colman* had spoken, the kinge commaunded *Agilbert* the bishop to speake his minde also, and to bringe

bringe forth the beginning and author of his maner of obseruing Easter: vnto whom *Agilbert* answered: Let I beseeche you, my scholer *WVilfrid* priest speake herein for me. For we and all that here sitt be of one minde, and obserue herein the ecclesiasticall tradition vniformly. Beside he shal better expresse to your highnes the whole matter speaking him selfe the english tounge, then I shall be able vsing an interpreter. Then *WVilfrid*, the kinge commaunding him, spake in this wise. The Easter which we obserue, we haue sene in like maner to haue ben obserued at Rome, where the blessed Apostles *Peter* and *Paule*, liued, and preached, suffred, and are buried. This maner we haue sene to be obserued in all Italy and Fraunce, passing through those countres partly for study, partly on pilgrimage. This maner we knowe to be obserued in *Afrike*, in *Asia*, in *Aegypt*, in *Grece*, and through out all nations and tounes, of all the worlde where the church of Christ taketh place, after the self same order and time, beside only these fewe and other of like obstinacy, the *Pictes* I meane and the *Britons*, with whom these men from the two fardermost Ilondes of the Oceā sea, and yet not all that neither, do fondly contend against the whole worlde. Here *Colmanus* the bishop interrupted and saied. I marvail much you terme our doing a fond contention wherein we folow the example of so worthy an Apostle, who only leaned vpon our Lordes brest, and whose life and behauour all the worlde accompteth to haue ben most wise and discrete. Vnto whom *Wilfrid* answered, and saied. God forbid we shuld charge S. Iohn with fondnesse or lacke of wit. For he in his obseruation kept yet the decrees of Moyses lawe literally, according as the whole church folowed yet in many thinges the Iush manner: for why? The Apostles were not able vpon the sudden to blotte out all customes and rites of the lawe instituted of God him selfe, as all that come to the faith must of necessity abandonne Idols inuented of the diuell. And this forso-

Uniuersalitie prescribed.

The primitive church at the first did not abrogate the

THE HISTORY OF THE

all Iuifh ceremonies. *Act. 16.* the they were forced to beare a time withall, lest the Iewes which liued amonge the gentils might be offended. For in the like confideration also S. Paul did circuncide Timothee, offered bloudsacrifices in the temple, shaued his head at Corinth with *Aquila* and *Priscilla*: truly to no other intent, but that the Iewes might not be offended. Vpon this confideration Iames faied vnto Paule. *You see brother, how many thousandes of the Iewes haue receiued the faith, and all these are yet zelous folowers of the lawe.* Notwithstanding the light of the ghospell now shining through out the worlde, it is not nowe necessary, no it is not lawfull now for any Christen man to be circuncided, or to offer vp bloody sacrifices of bestes. S. Iohn therefore according to the custome of the lawe, in the fourteenth daie of the first moneth at the euening began to celebrat the feste of Easter, not regarding whether it fell out the Sabaoth daie or any other fe-
Exo: 12. ry of the weke. But S. Peter preaching the gospell at Rome, remembering that our Lorde arose the first daye after the Sab-
1067. 10. bath, geuing thereby to vs certain and assured hope of our resurrection, he vnderstode the obseruation of Easter in such sorte, that according to the custome and commaundements of the lawe he looked for (euen as S. Iohn did) the rising of the Moone at euening, in the fourteenth day of his aage, in the first moneth. And at the rising thereof at euening, if the morow after were Sunday (which then was called, the first day after the Sabbath) he began in that very euening to obserue the feste of Easter, as all we do euen to this daye, *beginning on Easter eue.* But if Sunday were not the next morow after the fourteenth day of the chaunge of the Moone, but the sixtenth, seuenteth, or any other daye of the Moone vntell the one and twentieth, he taryed for the Sunday, and the Saterdag before vpon the euening he began the most holy solemnite of Easter. Thus it came to passe that Easter sonday was kept only either the fifteenth day of the chaunge of the Moone in the first moneth,

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serued no-
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mely in al
Christen-
dome.

or

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or the one and twentieth, or in some daye betwene (as the son-
day fell) and no daye elles.

Neither dothe this new obseruation of the ghospell and of the Apostles breake the olde lawe, but rather fulfill it. For in the lawe it is commaunded that the passeouer shoulde be so-
Exod. 12. lemnised from the euening of the xiiij. daye of the chaunge of the moone of the first moneth vntell the xxj. daye of the same moone. Whiche obseruation all the successours of S. Iohn in *Asia* after his death, and the whole vniuersall church through out the whole worlde hath embraced and folowed. Againe it was by the *Nicene* councell not newly decreed, but confirmed
Ruffinus lib. 10. c. 6 (as the ecclesiasticall history witneseth) that this is the true obseruation of Easter, and of all Christen men after this ac-
compt to be celebrated. Whereby it is clere my Lord *Colmā*, that you neither folowe the example of S. Iohn (as you sup-
pose) neither of S. Peter, whose tradition wittingly you with-
stande, nor the law, nor the ghospel in the obseruation of your Easter. For S. Iohn obseruing the Easter time according to the lawes of *Moyse*, passed not vpon the Sunday, as you do, which kepe your Easter allwaies vpon a Sunday. Againe S. *Peter* celebrated the Easter vpon the Sunday from the fifteenth daye of the chaunge of the moone, vntell the xxj. daye, whiche you folow not, which kepe it so vpon the Sunday, that you re-
aken from the xiiij. daie of the chaunge vnto the xx. So that oftentimes you beginne your Easter in the xiiij. daie of the change at euening, which neither the olde lawe obserued, nei-
ther Christ in eating his passeouer, and instituting that moste
holy Sacrament in remembraunce of his passion vsed, but on the xiiij. daie. Againe the xxj. daye of the moone which the
lawe expressely commaunded, you do vtterly exclude from the celebrating of your Easter. Thus as I said, in the obseruation of that most excellēt festiuite, you neither agree with S. Iohn, nei-
ther with S. Peter, neither with the law, neither with the gospel.

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To

To these Bishopp *Colman* replied, and said. How thinke ye?

Euseb. lib. 7. cap. 28. Histo. Did *Anatholius* that holy man and so much commended in the ecclesiasticall history before of you alleaged, thinke or teache contrary to the lawe and the gospell, writing that Easter ought to be obserued from the xiiij. daie of the moone vnto the xx. Is it to be thought that our moste Reuerend Father *Columba* and his successours, vertuous and godly men, who after the same maner kept their Easter, either beleued or liued contrary to holy Scripture? especially their holynesse being such, that God hath confirmed it with miracles? Truly as I doubt not but they were holy men, so I wil not feare to folow allwaies their life, maners, and trade of discipline. In good so-

vide Euseb. lib. 7. cap. 28. Hist. eccle. the, quoth *Willfrid*, It is well knowen that *Anatholius* was a right holy man, very well lerned, and worthy of much praise. But what is that to you, who vary also from his decrees and doctrine? For *Anatholius* in his Easter (according to the truth) accompted the vsuall compasse of xix. yeres, whiche you either vtterly are ignorant of, or if ye know it, yet though it be through all Christendom obserued, ye sett light by it. Againe though he obserued the Easter Sunday sometime vpon the xiiij. daie of the moone, yet he accompted the same daie at euening to be the fiftenth of the chaunge, after the accompt of the Aegyptians. So vpon the xx. daie he kept the Easter, that at the sonne setting, he reaoned it for the xxj. Which his rule and distinction, that ye be ignorant of, it is manifest by this, that same time ye kepe your Easter cleane before the full of the moone, euen the xij. daie of the chaunge. As touching your father *Columba* and those whiche folowed him, whose holy steppes ye pretend to folow, as the which haueben confirmed by miracles, to this I may answer that in the daie of iudgment whereas many shall saie vnto Christ, that they haue prophcyed, cast out diuells, and wrought miracles in his name, our Lord wil answer, that he knoweth them nat. But God forbidd that I shoulde so

iudge

iudge of your fathers. For it is our duty of such as we knowe ~~not~~ to deme the best. Therefore I deme not but they were men of God, and acceptable in his sight, as the whiche loued God though in rude simplicitie, yet wiche a godly intention.

Neither do I thinke that the maner of their obseruation coulde be much preiudiciall against them, as long as they had yet receiued no instructions to the contrary. But rather I verely suppose, seeing such comaundemets of God, as they knew, they willingly folowed, they would also haue conformed the selues to the Catholik iudgemēt, if they had ben so informed. But nowe Sir you, and your cōpanions, if hearing the decrees of the Apostolike see, or rather of the vniuersall church and that also confirmed in holy write, you folow not the same, you offend and sinne herein vndoubtedly. For though your fathers were holy mē could yet those few of one so smal corner of the vttermoſt ilond of the earth, preiudicat the whole church of Christ dispersed through the vniuersall worlde? And if your father *Columba* (yea and our father, if he were the true seruant of Christe) were holye and mightye in miracles, yet can he by any meanes be preferred to the moste blessed prince of the Apostles, to whom our Lorde sayed, *Thou* *Mat. 16.* *arte Peter, and vpon this rocke I will builde my churche, and bell gates shall neuer preuaile against her: and to thee I will geue the keyes of the kingdome of heauen.* Thus when *Willfrid* concluded, the kinge said vnto bishopp *Colman*: Were these thinges indeede spoken to Peter of our Lorde? To whom the bishopp answered, yea. Can you then (saith the kinge) geue euidence of so speciall authoritie geuen to your father *Columba*? The bishopp answering, No, the kinge spake vnto bothe parties, and sayed. Agree ye bothe in this without any controuersy, that these wordes were principally spoken vnto Peter, and that vnto him the keyes of the kingdome of heauen were geuen? When bothe had answered, yea: the kinge concluded and said.

Note the conclusio of the kinge.

ied. Then I saye vnto you, that I will not gainsaie such a porter as this is, but as farre as I knowe, and am able, I will conuict in all pointes to obey his ordinaunces, lest perhaps when I come to the doores of the kingdome of heauen, I finde none to open vnto me, hauing his displeasure, whiche is so clerely proued to beare the kayes thereof. Thus when the kinge had sayed, all that sate and stode by of all sortes and degrees, abandonning their former vnperfectenesse, confourmed them selues to the better instructions whiche they had nowe lerned.

How bishop Colman being ouercome, retourned home, and Tuda succeded in the bishopricke. Also what trade of life those gouernours of the church lead.

The. 26. Chap.

THe controuersy being thus ended, and the assemble dissolued, bishop *Agilbert* returned home. Bishop *Colman* also seing his doctrine and secte reprobued, taking with him such as would folow him, that is, such as refused to accept the Catholike obseruation of Easter and the bearing of a rounde shauen crowne (for of that matter also much disputation then was had) returned vnto Scotland minding to deliberate there with his countremen what to folow herein. Bishop *Cedda* forsaking the Scottes embraced the catholike tradition and returned to his bishoprick. This controuersie was moued in the yeare of our Lorde. 664. in the 22. yeare of kinge *Oswin*, and in the xxx. yeare after the Scottes had ben bishops ouer the englishmen. For *Aidan* gouerned the church 17. yeares, *Finanus* ten, and *Colman* thre. After the departure of *Colman* in to his countre, *Tuda* was sett bishop ouer the Northumberlandmen, instructed and created bishop amonge the South Scottes, bearing after the maner of that countre, a rounde shauen crowne, and obseruing the Easter after the Catholike

CHVRCH OF ENGLANDE. The third booke. 107
ke maner. He was a man of great vertu, and holynesse, but he gouerned the church a small time. For he came out of Scotland, whiles *Colman* was yet bishop, teaching bothe in worde and with example diligently the true faith in Christ. In *holy Ilond*, at the departure of the Scottes, *Eata* a reuerend father and most meke person was made Abbat ouer the rest of the monkes which remained. Who before had ben Abbat of *Mailros* at the suite of bishop *Colman* obtaining it of kinge *Oswin* at his departure, bicause the same *Eata* had ben one of the xij. scholers of bishop *Aidan*, which at his first coming in to England he brought vp. For this bishop *Colman* was derely loued of kinge *Oswin* for his rare wisdome and vertu. This *Eata* not longe after was made bishop of holy Ilond. Bishop *Colman* at his departing toke with him certain of the bones off bishop *Aidan*. Part also he leste in the church which he was bishop of, laying them vp in the vestry thereof.

But how sparefull personnes he and his predeceffours were, and how greatly they abstained from all pleasures, euen the place, where he bare rule, did witnesse. In the whiche at their departure fewe houses were founde beside the church: that is to saye, those houses only without the which ciuill conuersation could no wise be maintained. They had no monny, but cattail. For if they tooke anye mony of riche men, by and by they gaue it to poore people. Neither was it needefull that either mony should be gathered or houses prouided for the receiuing and intertainment of the worshipfull and welthy. Who neuer came then to church, but onely to praye and to heare the worde of God. The kinge him selfe, when occasion serued to resort thither, came accompayned only with fyue or six persons, and after praier ended, departed. But if by chaunce it fortunied that anye of the nobilitie or of the worshipfull refreshed them selues in the monasteries, they contented them selues with the religious mens

Comendation of the Scottish monkes, which gouerned first the english church in the North countre.

THis very yeare of our Lorde 664. a great eclipse of the Son happened the third daye of Maye, about ten of the clocke. In the which yeare also a sodain great plague, consuming first the south partes of Britanny, taking holde also in Northumberland with longe and much continuance, wasted away an infinit number of men. In the which mortalite the foresaied bishop *Tuda*, was taken out of the worlde, and honourably buried in a monastery, called *Pegnalech*. This plague perced also euen to Ireland. There were at that time in the lland diuers young gentle men and other of England, which vnder *Finanus*, and *Colmanus* their bishops, had departed a side thither, partly to study, partly to liue more straightly. And some of those forthwith bounde them selues to the religious habit, some other wandering rather about the celles and closets of such as taught, folowed more their study and learning. All these the Scottes entertained gladly and cherefully, geuing them not only their borde and their learning free, but bookes also to lerne in. Amonge these, two young gentlemen of England were of great towardnesse about the rest, *Edelhum* and *Egbert*. Of the which two the former was brother vnto *Edelhum* that blessed man, who in the age folowing liued also in Ireland for studies sake, from whence with great learning and knowleadg returning home to his countre, he was made bishop of *Lindisse*, and ruled the church honourably a longe time. These younge gentlemen liuing in the monastery (which in the Scottish tounge is called *Rathmelfig*) all their companyons being other taken away by the mortalite, or otherwise gone abrode, remained bothe of them behinde, lying sicke of the plague. *Egbert* one of the two when he thought his time was come to die (as I lerned by the report of a most trusty and reuerent olde mā which tolde me he heard the whole story at *Egberts* owne mouthe) departed very erly out of his chamber, where the sicke were wonte to lye, and getting him to a secret

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The be-
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primitiue
church.

simple fare and poore pittens, looking for no other cates aboue the ordinary and daily diett. For then those lerned men and rulers of the churche sought not to pamper the panche, but to saue the soule, not to please the worlde, butt to serue God. Whereof it came then to passe that euen the habite of religious men was at that time had in greater reuerence. So that where anye of the clergie or religious person came, he shoulde be ioyefully receiued of all men, like the seruaint of God. Againe if any were mett going on iourney, they ranne vnto him, and making lowe obeisfaunce, desyred gladly to haue their benediction either by hand or by mouth. Also if it pleased them to make any exhortation as they passed by, euery man gladly and desirously harkened vnto them. Vpon the Sondayes ordinarily the people flocked to the church or to monasteries, not for bely chere, but to heare the worde of God. And if any priest came by chaunce abroad into the village, the inhabitants thereof would gather about him, and desire to haue some good lesson or collation made vnto them. For the priestes and other of the clergie in those daies vsed not to come abroad in to villages, but only to preache, to baptise, to visit the sicke, or (to speake all in one worde) for the cure of soules. Who also at that time were so farre from the infection of couetousnes and ambition, that they would not take territories and possessions toward the building of monasteries, and erecting of churches, but through the earnest suite, and almost forced of noble and welthy men of the worlde. Which custome in all pointes hath remained a longe time after in the clergie of Northumberland. And thus much of these matters.

How Egberrecht a holy man, english borne, lead a religious solitary life in Ireland.

The 27. Chapter.

This

Vowes
in sick-
nesse.
Canoni-
call
houres.

THE HISTORIE OF THE
commodious place, sate downe all alone, began diligently to
thinke on his former life, and being pricked with the remem-
braunce of his sinnes, washed his face with teares, beseeching
God from the bottom of his hart, to lende him life and time of
repentaunce, to bewaile and recompence with amendment of
life, his former negligences and offences. He vowed also, neuer
to returne home to his countre where he was borne, but to li-
ue as a pilgrim all daies of his life. Againe beside the ordinary
seruice of the canonically houres (if sicknes or weakenesse of
body letted him not) to say every daye the whole psalter to
the honour and praise of almighty God. Last of all to faste o-
nes euery weke, one whole daye and night. His vowes, praier
and lamentinges thus being ended, he returned to his chāber,
and finding his fellow a slepe, went also to bedde, to take so-
me reste. Which after he had a litle done, his fellowe waking
looked vpon him, and saied. O brother Ecgbert, what haue ye
done? I had hoped, we should bothe haue passed together to li-
fe euerlasting. But now vnderstand ye, ye shall haue your re-
quest. For by a vision it was reueled vnto him, bothe what the
others petition was, and that he had obtained it. What nede
many wordes? *Edilhum* the night folowing departed. *Ecgbert*
recovered, and liuing many yeres after being made priest, lea-
ding a life worthy of that vocatiō, after great amēdmēt of life,
as he desired, departed this worlde of late, to witt, in the yeare
of our Lorde 729. in the xc. yere of his age. He lead his life in
great perfection of humilite, mekenes, continency, innocēcy
and of righteousnes. Whereby he profited much bothe his
owne countre, and the place where he liued in voluntary bani-
shment, the scottes and the pictes, in example of liuing, in di-
ligence of teaching, in authorite of correcting, in bountiful-
nesse of bestowing that which the riche gaue abundantly
vnto him. Beside his vowes mencioned before, he made and
kept other as that thourough out the whole lent he neuer eate
more then ones in the daye; eating also then nothing els but
bread

CHVRCH OF ENGLAND. The third booke. 109
bread and thinn milke and that with a certain measure. His
milke was of one day olde, which the day before he would eate
it, he was wont to put and kepe it in a viole, and the night fo-
lowing, skimming away the creme, with a litle bread to drinke
it vp. This kind of faste he vsed to kepe xl. dayes before Chri-
stmas, and as longe after whiſontyde, all his life tyme.

How after the death of bishop *ada*, *Vilfrid* in Fraunce, and *Ce-
adda* amonge the west Saxons were made bishops of Northumber-
land prouince.

The .28. Chapter.

IN this meane tyme kinge *Alcfrid* sent *Vilfrid* his priest
vnto the kinge of Fraunce, that he might in his dominions
be consecrated bishop. Who sent him to be consecrated of
Agilbert (of whom we made mencion before,) being then bi-
shop of Paris, where he was consecrated withe great honour of
him and many other bishops meting for that purpose together
in a Manour of the kinge called, *In compendio*. Bishop *Vilfrid*
making some abode in Fraunce after his consecration kinge
Oswin folowing the example and diligence of his sonne kinge
Alcfrid sent in to kent a holy man, vertuous, sufficiently lerned
in holy scripture, and a diligent perfourmer of that he had ler-
ned, to be created bishop of *Yorke*. This man was a priest, and
called *Ceadda*, brother to the most Reuerend bishop *Ceddi* (of
whom we haue often mencioned before) and Abbat of the
monastery of *Lesting*. The king sent also withe him an other
of his priestes *Eadhed* by name, who after in the reign of kinge
Ecfrid, was bishop of *Rhyppon*. But they at their arriuall to
kent, finding the Archebishop of Caunterbury, *Deusdedit*, de-
parted, and no man yet supplying his rowme, stroke ouer to
the west Saxons, where *Vini* was bishop, and of him this ver-
tuous man *Ceadda*, was consecrated bishop, hauing withe him
to asist and accompany him at the consecration, two other bi-
shops of the olde Britons, who continewed yet in their accu-
stomed obseruation of Easter beginning from the fourteenth

Conse-
cration
of Bis-
hops
with a
number
of other
Bishops.

EE day

The duty
of a By-
shop.

daye of the chaunge, contrary to the canonicall and right order, as we haue often saied before. There was not at this tyme, beside this bishop *Vvini*, any one true bishop and rightly consecrated in all *Britanny*. *Ceadda* then being thus created and consecrated bishop, began seriously to sett forth the truthe of gods word, to leade his life in chastite, humilite, and abstinence to study and much teaching. For the which intent he visited continually the cytes, townes, villages, yea and priuat houles in his diocese, and that not making his iourney on horsebacke, but going allwaies on foote, as the Apostles vsed. All this he had lerned of the vertuous bishop *Aidan*, and of his brother bishop *Ceddi*, whose vertuous examples he endeouored him selfe allwaies to folowe, and to teache the same to other. *Vvifrid* also returning to England nowe a bishop, instructed much the church of England and reduced them to the Catholike vnite, touching externall rites and obseruations in many pointes. Whereby it came to passe, that Catholike ordonaunces taking place, and beginning daily to be more and more embraced, the whole company of the Scottes, which then liued amonge the english men, either yelded to the same, or els returned backe to their countre.

Howe Wighard priest was sent to Rome, to be consecrated Archebishop of Caunterbury, and how he died there, according as by letters from the Pope it was specified.

The. 29. Chap.

The church
of
Rome.

AT this tyme the most worthy and renoued kinges of England, *Oswin* of the North countre, and *Egbert* of kent and the places adioyning, deliberating betwene them selues, touching the paissible gouernment of the church (for kinge *Oswin* had nowe perfittly lerned, though he were brought vp of the Scottes, that the church of Rome was the Catholike and Apostolicall church) by the choyse and consent of the holy clergy of England called vnto them one Wighard a priest, a man of great vertu and worthy to be a bishop,

one

CHVRCH OF ENGLAND. The third booke. 110
one of the clergy vnder *Deusdedit* the deceased Archebischopp, and sent him to Rome to be consecrated, to the intent that he being made Archebishop, might consecrat and order other byshops for the Catholike churches of Englishe men throughout all Britanny. But Wighard coming to Rome, before he could be consecrated bishop, departed this life, whereupon the Pope sent backe to kinge *Oswin* these letters.

To our most honorable Son, *Oswin*, kinge of the Saxons, *Vitalianus* Byshop, the seruauant of those which serue God.

We haue receiued your excellencies wilhesfull letters, by the perusall whereof, we perceiued your excellencies most godly deuotion, and feruent zeale to attaine euerlasting life, hoping assuredly that as you now reigne ouer your people, so in the life to come you shal reign with Christ, for as much as by his Souuerain helpe and grace, you are nowe conuerted to the true, right and Apostolike faith. Blessed is that people, ouer whom God hath placed a prince of such wisdom, vertu, and desire of Gods honour. As the which not only serueth God him selfe incessantly, but also laboureth to draw all his subiects to the right vnite of the Catholike and Apostolicke faith, purchasing them thereby vndoubted saluation of their soules. For who hearing this ioyefull report of such a Prince, will not also reioyse thereat? What Christen hart will not leape for ioye, and coceiue singular confort of so zelous furthering of the faith? Truly cōsidering the happy cōuersion of your natiō to the seruing of almighty God, I remēbre and see in you the oracles of the diuine prophets accōplished, as it is written in Esay. *In that day the roote of Iesse standeth vp for a tokē to the people, him the nations shal cal vpon.* And againe. *Heare o ye Ilandes, and harkē ye people that dwell a farre of.* And within a few wordes after the prophet crieth to the church. *It is not enough that thou shalt serue me, in restoring the tribes of Iacob, and in cōuerting the dragges of Iſraēl. I haue geuen the for a light to the nations: that thou be my saluation*

A letter
of Vitali-
anus the
Pope to
king
Oswin.

Esai. 11.

49.

euen to the furdermost of the earth. And againe. Kinges shall see, princes shall arise and shall adore. And a litle after. I haue geuen the for a leage of my people, that thou shouldest raise vp the earth, and possesse the scattered inheritages, and saye to those which laye bounde, come ye forth: and to those which sate in darcknes, be ye opened. And againe. I the Lord haue called thee in righteousness, and haue taken thy hand, and haue saued thee, and haue set thee to be a light vnto nations, and to be a leage betwene my people, that thou maiest open the eyes of the blind, and deliuer from bondes the bounde, the man sitting in darckenes out of the prison. Beholde most honourable Sonne, by the verdict of the prophets it is most clere, that not onely you, but all nations shall beleue in Christ the maker of all thinges. It behoueth therefor your highnes being now a parte of Christe, to folow in all thinges and allwaies the sure rules and ordonnaunces of the head of the Apostles, as well in obseruing your Easter, as in all other thinges deliuered by the holy Apostles Peter and Paule. Whose doctrine doth daily lighten the hartes of all true beleuers, no lesse then the two lightes of the element, geue light to the whole worlde. And after many other wordes writen touching the vniforme obseruation of Easter through out the whole worlde, it foloweth in the letter. As touching one well furnished with lerning and other qualites mete to be your bishop, according to the tenour of your letters we could yet so sodenly finde none ready, the iourney being so longe to you. Truly as soone as we shall espie out a mete person and and worthy of that vocation, we shall direct him speedely to your countre. That by his preaching and holy scripture he may thouroughly roote oute all the wicked danel of the enemy out of your Ilond, by the helpe and grace of almighty God. The presents which your highnes directed to the blessed prince of the Apostles, for his perpetuall memory, we haue receiued, thanking therefore your highnes, beseeching with all our clergy, incessantly the goodnes of God, for your highnes preferua-

seruatiō and good estat. The bringer of your presents is departed this life, and is laied at the entry of the blessed Apostles towmes, we much lamenting and bewailing at his departure here. Notwithstanding by the bearers of these our presents we haue sent the iewels of holy Martyrs, that is, the reliques of the blessed Apostles Peter and Paule, and of the holy Martyrs, S. Laurens, Iohn and Paule, of S. Gregory, and of Pancratius, all to be deliuered to your highnes. To your Lady and bedfelowe, our spiritual daughter, we haue sent by the saied bearers a crosse of golde hauing in it a nayle taken out of the most holy chaines of the blessed Apostles Peter and Paule. Of whose godly behauiour we vnderstanding haue all as farre reioysed, as her vertuous dedes are before God pleasaunt and acceptable. We beseeche therefore your highnes to further and sett forward the conuersation of your whole Ilond to the faith of Christ. You shall not vndoubtedly lacke herein the speciall protection of our Lorde Iesus Christ the redemer of all mankinde who will prosper you in all thinges to the encreasing of his true beleuers, and planting of the catholike and Apostolike faith: For it is written. *Seke ye first the kingdome of God, and the righteousness thereof, and all these things shall be cast vnto you.* Truly your highnes seeketh, and shall no doubt obtaine, and all partes of your Ilond (as we wish and desire) shall be brought vnder your alleageance. We salute your highnes with most fatherly affection, beseeching continually the mercy of God that it will vouchetafe to assise you and all yours, in the perfourmance of all good workes, that in the worlde to come ye may all liue and raigine with Christ. The heauenly grace frō aboue preferue alwaies your highnes. In the next booke folowing we shall haue occasion to declare who was founde and appointed bishop in place of Wighard that died at Rome.

How the people of Essex and London in a time of plague retourning to Idolatry, by the diligence of Iarumanus their bishop, were soone brought home againe.

AT this time Sigher and Sebbi kinges ruled ouer the people of Essex and London after the death of Guidhelme (of whom we haue spoken before), althoughe these were also vnder the allegeance of Wulfher king of the Middlelād englishmen. This prouince being visited with that greates plague and mortalite (which we mencioned before) Sigher with the people ouer whom he ruled forsaking the sacramentes of Christes religion fell to Apostasie. For bothe the kinge him selfe, and many as well of the people as of the nobles, louing this present life, and not seking after the life to come, or els not beleuing any such life at al, begā to renew their temples which stode desolat, and to worship idols, as though they could therby escape the mortalite. But Sebbi his cōpanion with al vnder him perseuered deuoutly in the faith, and ended his life in great felicity, as we shal hereafter declare. Wulfher the king vnderstanding parte of his dominions to fal from the faith, for to call them backe againe, sent vnto them bishop *Iarumannus*, the successor of Trumher, who by much labour and diligence being a man of great vertu, painfull, and zelous, (as a certain priest waiting then vpon him and helping him in preaching the ghospell reported vnto me) brought them to the faith againe, bothe the kinge and all his people. So that abandoning and throwing downe their tēples and altars, they opened againe the churches, confessed gladly the name of Christ, and chose rather in hope of resurrection to dye, then in the filth of idolatry to liue. Which being so brought to passe their priestes and instructers returned home with the muche ioye and comfort.

THE

CHVRCH OF ENGLAND. The fourth booke. 112

THE FOUETH BOOKE OF THE HISTORIE OF THE CHVRCH OF ENGLAND.

How after the death of Deusdedit, Wighart being sent to be made bishop, and dying there, Theodore was consecrated Archebishop, and sent in to England with a certain Abbat named Adrian.

The 1. Chapter.



He same yeare of the foresaied eclipse and pestilence that soone after folowed, in which also bishop Colman ouercommed by the generall and vniforme sentence of the Catholikes, returned home to his countre, *Deusdedit* the sixt Archebishop of Caunterbury died, the xiiij. daye of Iuly. *Ercombert* also kinke of kent departed this world the very same moneth and day, and left to his sonne *Ecgbert* the Crowne and kingdom, which he receiued and held by the space of ix. yeeres. At that time the See of Caunterbury being vacant a great while, and the diocese desirous of a bishop, *Wighart* a vertuous priest, a man very well lerned, skilfull of the Canons, rules, and disciplines of the church, and an english man borne was sent to Rome bothe by *Ecgbert* and also *Oswin* kinge of Northumberland (as we haue mencioned before) and with him certain presents to the Pope Apostolike, as great store of plate, bothe siluer and golde. Being arriued to Rome in the time that *Vitalianus* gouerned the Apostolike see, and hauing declared the cause of his coming to the saied Pope, within short space, he and almost all his company were taken with the pestilence and died. Whereupon the Pope with aduise and counsell enquired diligently, whom he might direct for Archebishop ouer the churches of England. In the monasterie of *Niridan* not farre from *Naples* in *Campania*, there was an Abbat named *Adrian*, an African borne, a man very well lerned in the scriptures

tures,thoroughly instructed bothe in monasticall discipline, and in ecclesiasticall gouernement, very skilfull of the greke and latin tounge. This man being called to the Pope, was willed of him to take the bishoprike vpon him, and trauail vnto England. But he answering that he was no mete man for so high a degree, promised yet to bringe forth one, which bothe for his lerning and for his age were more worthy of that vocation. And offred to the Pope a certain monke living in a Nunnery there by called *Andrew*, who though he were of all that knewe him, esteemed worthy of tke bishoprike, yet for the impediment of his weake and sickely body, it was not thought good to sende him. Then Adrian being required againe to take it vpon him, desired certain daies of respit, if happely in the meane time, he could finde any other mete to supplie that roume. At this time there was in Rome a certain monke of Adriās acquaintaūce, named Theodore, borne at *Tarsus* in *Cilicia* a mā bothe in prophane and diuine knowleadg, and in the greke and latin tounge excellently lerned, in maners and conuersation vertuous, and for age reuerend, being then lxxvj. yeres olde. Him Adrian offered and presented to the Pope, and obtained that he was created bishop. Yet with these conditions that Adrian should accompany him in to England, bicause hauing twise before trauailed in to Fraunce for diuers matters, he had therefore more experience in that iourney, as also for that he was sufficiently furnished with men of his owne. But chiefly that assisting him alwaies in preaching the ghospell, he should geue diligent eye and waite, that tis Theodore being a greke borne, enduced not after the maner of the grekes any doctrine cōtrary to the true faith receaued, in to the english church, now subiect vnto him. This man therefore being made subdeacon, taried yet in Rome iiij. moneths, vnto l his heare was full grown: to take the ecclesiasticall tonsure rounde, which before he had taken like vnto the East church after the maner of S. Paul

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The cōf-
tre abowt
Lyons.

The Au-
gustins in
Caunter-
bury.

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The cō-
tre abowt
Lyons.

The Au-
gustins in
Caunter-
bury.

*Dominus
Papa Apo-
stolicus.*

For the Pope *Apostolicus* had required Theodore at his departing, to provide and geaue Adrian some place in his diocese, where he and his company might commodiously continewe and liue together.

Howe Theodore visited the countree, and howe the churches of England receaued the true Catholique faith, and began also to studie the holy scriptures, and how Putta was made bishop of Rochester for Damian.

The 2. Chap.

The duty
of a By-
shop.

Theodore came to his church the 2. yere after his consecration, the xxvij. day of may being sonday, and continued in the same xxi. yeres, three moneths, and xxvj. daies. And straight way he visited all the countree ouer where fouer any english people dwelled (for all men did most gladly receaue him and heare him) and hauing still with him the company and helpe of *Adrian* in all thinges, dyd sowe abroad and teache the right wayes and pathes of good liuing, and the canonical rite and order of keeping the feast of Easter. For he was the first Archebishop, vnto whome all the whole church of the English nation dyd consent to submit them selues. And bicause both he and *Adrian*, as we haue sayd, were exceeding well learned both in profane and holy literature, they gathered a company of disciples or scholers vnto them, into whose breastes they dayly dyd powre the flowing waters of holesome knowledge. So that beside the expounding of holy scripture vnto them they dyd with al instructe their hearers in the sciences of musick, Astronomie, and *Algorisme*. In the tounes they so brought vp their scholers, that euen to this day some of the yet liuing can speake both the Latin and Greeke tonge as well as their owne in which they were borne. Neither was there euer since the English me came first to *Britaine*, any tyme more happie than at that present. For England then had most valiant and Christian princes, It was feared of all barbarowse and forrain nations. The people at home was all wholly bent to

The felicity
of the
english
church,
vnder
Theodore
the Arche-
bishop
of Can-
terbury.

the late ioyfull tydings of the kingdome of heauen. And if any man desired to be instructed in the reading of holy scriptures, there lacked not men expert and cunning ready to teache him. Againe at this time the tunes and notes of singing in the Church, whiche vntill then were only vsed and knowen in *Kent*, began to be learned through all the churches of England. The first master of songe in the churches of Northumberland (except Iames whome we spake of before) was Eddi surnamed Stephen, who was called and brought from kent by *Wilfride* a man most reuerend, whiche first among all the byshops that were of the English nation, dyd learne and deliuer the Catholique trade of life to the English Churches. Thus Theodore viewing ouer and visiting eche where, dyd in conuenient places appoynt bishops, and with their helpe and assistance together, amended such thinges as he found not well and perfecte. And among all other when he reprobued bishop *Chadda*, for that he was not rightly consecrated, he made moite humble awnswer, and sayde: If yow thinke that I haue taken the office of a byshop not in dewe order and maner, I am ready with all my hart to giue vp the same, for I did not thinke my selfe euer worthy therof, but for obedience sake being so commaunded I dyd agree althowgh vnworthy to take it vpon me. Whiche humble awnswere of his *Theodore* hearing, sayd that he should not leaue his bishopricque, but dyd himselfe supplie and complete his consecration after the right and dewe Catholique maner. The very same tyme in whiche after the death of *Deusdedit*, an Archebishop of Caunterbury was sewed for, consecrated, and sent from Rome, *Wilfrid* also was sent from England to Fraunce there to be consecrated. Who bycause he returned into kent before *Theodore*, did make priestes and deacons vntill the time that the Archebishop himselfe came to his see. Who at his coming to the cite of *Rochester* where the see had bene nowe longe vacant by the

singing
in churches
through
out all
England.

Byshop
Chadd a
man of
great
humble-
bleness.

death of *Damian*, did appoint and consecrat byshop there, a man better skilled in the ecclesiasticall discipline, and more geuen to plaine and simple sinceritie of lyfe, than any thinge politike in worldly affayres. His name was *Putta*, a good churche man, and cunning in musike after the Romaine vse, which he had learned of Pope Gregories scholers.

How Chadda afore mentioned was appointed bishop of the Marshes or middleenglishmen and of his lyfe, death, and buriall.

The 3. Chap.

Lincolne
diocese,
and Lich-
field, and
V Worcester.

AT that time was *VVulpher* king of the Marshes, who after the death of *Iaruman*, desired of *Theodore* to haue an other bishop appointed for him and his. But *Theodore* would not consecrate them a newe bishop, but desired king *Oswin*, that *Chadde* might be their bishop, who at that time liued quietly in his monasterie at *Lesting*, and *VVilfrid* ruled the diocese of yorke, and also of all Northumberland, and of the Pictes to, as far as king *Oswin*s dominion dyd reache. And bicause the said most reuerend bishop *Chadde* was wonte alwaies to preache and doo the worke of the ghospell more walking a fote wher he went, than on horsebacke, *Theodore* willed him to ryde, when so euer he had any iourney to take. But he refusing vtterly so to doo for the exceding desire and loue that he had of that holy labour and trauaile, *Theodore* himselfe did lifte him on horsebacke with his owne handes, knowing him in dede to be a very holy man, and so cōpelled him to ride whether nede required. *Chadde* heing thus made bishop of the Marshes, the middle english men and of **Lindisse*, he diligently gouerned the same after the examples of the auncient fathers in great perfection of life. Vnto whom also king *VVulpher* gaue the land of *L. tenements* to build a monasterie with all in the place which is called *Etheare*, which is by a wood in the prouince of *Lindisse*, where vntill this daye the steppes of monasticall lyfe which he began and placed the-

*Lincolne
diocese.

CHVRCH OF ENGLANDE. The fourth booke. 115
re, do yet remaine. The seate and chiefe mansion of the diocese he held at *Lichfield*, where he dyed also and was buried, and where vntill this day cotineweth the see of the bishops that succede in the same prouince. This man had made himselfe not far from the churche a certaine closet and priuate mansion, in which as often as he was at leysure from the busynesse and ministerie of the ghospell, he was wont to pray and reade secretly with a fewe, that is to saye, vij. or viij. bretherne with him. And when he had gouerned the church most worthely in that prouince two yeres and an halfe, by the dispensation and appointment of God aboue, that time came, which the Ecclesiastes speaketh of: *There is a time to lay abroad stones, and a time to gather them together againe.* For there came a plage sent from God, which by the death of the body remoued the liue stones of the churche from the earthly places to the celestiall building in heauen. For very many of the churche of this most reuerend bishop were taken out of this life. And when his howre was come to, that he should passe out of this worlde to our Lorde, it happened on a certaine day, that he abode in the foresayd closet, and had no mo but one brother with him, whose name was *Owen*, all the reast of his felowes being retourned to churche, as the cause and houre required. This same *Owen* was a monke of great perfection, and one that had forsaken the world with pure intent and hope of the rewarde of heauen, a man for all pointes worthy to whome God in speciall wise might reuele and shewe his secrettes, and well worthy to whose wordes the hearers may giue credit. For coming with *Quene Edildride* from the prouince of the East English, and being the chief off her seruantes, and gouernour of her house, for the great zeale of faith that encreased in him determining with himselfe to renounce the world, did in dede accomplish the same not slackely and negligently, but in such sort vncladd himself of worldly matters, that forsaking all that euer he had, being clothed

but with plaine and poore apparayl and bearing an hatchet or axe in his hand, came to the monasterie of the same most reuerend father, called Lestinghe. For he signified that he would entre into the monasterie not for ease and idlenesse, as some do, but to trauaile and labour: which thing he well shewed and proued in his doings: for the leasse able and apte that he was for the studie and meditatio of the scriptures, the more diligēt and painfull he was to worke with his handes. Finally his reuerence and deuotion was such that the bishop accepted him for one of his brethern to accompany him with the other fewe in the foresaid clofet. Where while they with in were occupied in reading and prayer, he without dyd those thinges abrode that were necessarie to be done. And on a certaine day as he was dooing some such thing abrode, the reast being gone to church, as I began to say, and the bishop being alone in the oratorie of the house, occupied in reading or prayer, this *Owen* heard suddenly (as he after told) a most swete noyse of voyces singing and reioysinge comming downe from heauen to the earth: the which voice, he sayd, he first heard begynning from the south east, that is, from whence the depth of winter comes, and then by litle and litle drawinge nere him, vntill it came to the rooffe of the oratorie where the bishop was, where it entred, filled it within, and compassed it all rownd about. Whereat geuuing earnestly mind to marke the thinge that he heard, he did againe as it were about an houre after heare the same ioyfull song go vp and ascend from the rooffe of the said oratorie, and retourne vp to the heauens the very same way that it came, with vnspokeable swetenes. Whereat as he mused a space and was as it were astounded, imagining and deuising depely in his minde what this might be, the bishop opened the oratorie windowe, and as he vied to doo, made a noyse and signe with his hand, and bad some man come into him, if there were any body without. Then came he straight way, to whome the bishop

shop said: Go to the church quickly, and cause those vij. bretherne to come hither, and come you with them to. And when they were come, first he admonished them to kepe among them selues, and toward all faithfull folke the vertue of charitie and peace, and also with vnweary continuance to followe the rules and orders of monastical discipline, which they had either learned of him, and sene in him, or founde in the doings or sayings of the former fathers. And then did he tell them moreouer, that the day of his departing was very nigh at hand. For that most louely geast, quod he, who was wonte to visit our bretherne, hath voutsafed this day to come to me also, and to call me out of this world. Wherefore go your waies to church againe, and speake vnto the bretherne that with their prayers they both commend vnto our Lorde my departing, and remember also with fasting, watching, prayers, and good workes to preuent their own departing the houre whereof is vncertaine. And when he had spoken these and mo like wordes, and that the brethern had taken his blessing, and wer gone forth very heauy and sad, he that only heard the heauenly song, came in againe, and casting himselfe flat on the ground, sayed: I beseeke you good father, may I be so bold as to aske you a question? Aske what you will, quod he. Then, quod the other, I pray you tell me, what was that song which I heard of that ioyfull company descending from heauen vpon this oratorie, and after a time retourninge to heauen againe. He answered and saied to him: If you haue hearde the voice of the song, and vnderstoode the comming of the heauenly compaines, I commaund you in the name of our Lorde to tell no man herof before my death. They were in dede the spirites of angelles, which came to call me to the heauenly rewardes, which I haue alway loued and longed for, and after vij. daies they haue promised to come againe and take me with them. The which was in dede fulfilled euen as it was foretolde him

Howfe-
ling be-
fore de-
ath.

The gre-
at feare
of God
in B.
Chadd.

him. For straight way was he taken with a feyntnes of bodye, which daily grewe more greuouse vpon him and the vij. daye (as it had bene promised him) after he had first forewarded his departing with the receiuing of the bodie and bloud of our Lord, his holy soule loosed from the prison of the bodie was caried and lead (as we may well beleue) of the company of Angelles to the ioyes euerlastinge. And it is no meruaile, if he gladly behelde the day of death, or rather the day of our Lorde, which daye he did alwaies carefully looke for till it came. For among his manifold merites of chastitie and abstinence, of preaching, of praier, of wilfull pouertie, and other vertues, he was so far humbled to the feare of our Lorde, so much mindful of his later end in all his workes, that (as a certaine brother named *Trumbert* was wont to tell me, one of them that read the scriptures to me, and was brought vp in his monasterie and gouernement) if perhaps while he were reading, or doing some other thing, there rose any sodaine great blast of wind, by and by wold he cal on the mercy of our Lord, and beseke him to haue pitie on mākinde. But and if there came a blast yet more vehement, then wold he shut vp his booke and fall downe on his face, and set him selfe more feruently to prayer. And if any stronger storme or blustreing showre continewed long, or that lightning and thunders did make both the earth and ayre to shake for feare, then would he go to church, and earnestly set his mind to praier and saying of psalmes, vntill the ayre waxed clere againe. And when some of his companie asked him, why he did so: Haue ye not read, quod he: *That our Lord* *psal. 17.* *hath thundred from heauen, and the most high hath giuen his voice? He hath sent out his arrowes, and scattered them abroad, he hath multiplied lighteninge and troubled them?* For our Lorde moueth the ayre, reyleth vp windes, shooteth out lighteninges, thundreth from heauen, to styrre vp the creatures of the earth to feare him, to cal againe their hartes to the remembraunce of the iudge-

iudgement to come, to plucke downe their pride, and abate their boldenes, and thus to bringe to their mindes that terrible time, when both heauens and earth shall burne, and himselfe come vpon the clowdes with great power and maiestie to iudge both the quicke and the dead. And therefore, quod he, it behoueth vs with dewe feare and loue to yelde and giue place to his warning from heauen that as ofte as he trowbleth the ayre, and lyfeth vpp his hande as it were threatning to strike, and doth not yet strike, we strayght way call vpon his mercie, and boulding owt the very botome of our hartes, and casting owt the dregges and relikes of synne, do carefully provide that we neuer deserue to be striken at all. With the reuelation and relation of the foresayd brother concerning the death of this bysshop, the wordes also of *Ecgbert* the most reuerend father do well agree, of whome we spake before. Whiche *Ecgbert* at the tyme whē the sayd *Chadda* was a youngman, and himselfe of lyke age to, dyd in Ireland strayghtly lead a monasticall lyfe both together in prayers, continence, and meditation of the holy scriptures. But *Chadda* being afterward retourned to his countree, *Ecgbert* abode there styll as a pilgrime for our Lordes sake vnto the end of his lyfe. Nowe a long tyme after there came to visite him from England a certaine most holy and vertuous man named *Higbalde*, who was an *Abbot* in the prouince of *Lindiſe*. And as they talked together of the lyfe of the former fathers, as is the maner of such holy men to doo, and gladly wold wysh to followe the same, they fell vpon mention of the most reuerend bysshop *Chadda*. And than sayd *Ecgbert*: I knowe a man yet remayning alieue in this Ilande, which whē brother *Chadda* passed owt of the world, dyd see a companie of Angelles descend from heauen, and take vp his fowle withe them and retourned againe to the celestiaall kingdomes. Which vision whether *Ecgbert* meant to be sene of himselfe, or of some other, it is to vs vncertaine: yet while so

Lincolne,
there.

Charite
beleueth
all things
1. Cor. 13.

Miracles
at the tom
be of S.
Chad.

Lincolne
diocesse.

worthy a man, as he, sayed that it was true, the thing it self can not be vncertaine vnto vs. Thus dyed Chadda the vj. daye of Marche, and was buried first by S. Maries Church, but afterward his bones were remoued into the church of the most blessed Saint Peter chiefe of thapostles, the same church being finished. In both which places in token of his vertu often miracles of healing sicke folke are wonte to be wrought. And of late a certaine man that had a phrenesie, and ranne vpp and downe wandring euery where, came thither at an euening, and by the ignorance or negligence of them that kept the place, lay there all the night, and the next morning came owt well in his wyt, and declared, to the great wonder and ioye of all men, that there he had by the gyfte and goodnes of our Lorde gotten his health. The place of the sepulchre is couered with a wodden tombe made like a litle howse, hauing an hole in the syde, at whiche they that come thither for deuotions sake are wont to put in their hand and take owt some of the dowste. The whiche they put into water and than giue it to drinke to sicke beastes or men, whereby the grief of their sicknes is anon taken away, and they restored to their ioyfull desired healthe. In the place of B. *Chadda Theodore* consecrated and ordeyned *VVinfred* a vertuowse and sober man, to rule and haue the office of a byshop as his predecessours had before him ouer the prouinces of the Marshes and myddle english and also of *Lindissar* dioecesse. In all whiche countrees *VVulpher* (who yet lyued) dyd holde the crowne and scepter. This *VVinfred* was of the clergy of the same byshop whome he succeeded, and had executed the office of deacon vnder him no small tyme.

Howe byshopp Colman leauing England, made two monasteries in Scotland, one for Scottes, and an other for the English men that he had browght with him.

The. 4. Chap.

IN the meane tyme byshop Colman who was a Scottish byshop, lefte England and tooke with him all the Scottes that he

he had gathered together in the *Ile of Lindissar*, and about xxx. englysh men also, which were all browght vp in the orders of monasticall lyfe and conuersation. And leauing in his owne church certaine bretherne he came first to the *Ile of Hij* from whence he was first sent to preache the word of God to the English men. Afterward he went to a certaine litle *Ile*, which lieth on the west syde, cut of a good way from Ireland, and is called in the Scottyshe tonge, *Inhisbowinde*, that is to saye, *Whitcalfe Ile*, In to whiche he came, and buylte a monasterie, and placed the monkes in the same, which he had browght with him and gathered of bothe nations. Whiche because they cowld not agree together, for that the Scottes in somer tyme when haruest was getting in, wold leaue the monasteries and go wander abroad in places of their acquayntance, and than at winter wold come againe and require to enioy in comon such thinges as the english me had prouided and layed vp, *Colman* seeking remedie for this discorde, and vewing all places far, and nere, found at length in Ireland a mete place for his purpose, called in the Scottish tonge *Magio*. Of that ground he bought a small parcell to buyld a monasterie therein, of the Erle that possessed the same vppon this condition with all that the monkes there abydinge shoulde remembre in their praiers the Lorde of the soile, who lett them haue that place. Thus the monasterie being spedely erected by the helpe of the Erle and of all such as dwelled thereby, he placed the Englishmen alone therein, the Scottes being leaste in the foresaid Iland. The which monasterie vnto this day is holden of Englishmen, and is the same which is commonly called *Iningeo*, being nowe much enlarged and amplified of that it was at first. This monastery also (all thinges being since, brought to a better order) hath in it at this present a notable company of vertuous monkes, that come thither out of England, and liue after the example of the worthy olde fathers,

vnder their rule and appointed Abbat, in great continencie and syncretitie, getting their lyuing with the labour of their owne handes.

Of the death of king Oswin and king Egbert, and of the Synode made at Hereford, at which the Archebishop Theodore was chiefe and president.

The .5. Chap.

An. 670. **T**He yere of the incarnation of our Lorde 670. whiche was the second yere after that Theodore came to England, *Oswy* king of Northumberland was taken with a greuous sicknesse, whereof he dyed, the yere of his age. lviij. Who at that time bare such loue and affection to the Apostolike see of Rome that if he might haue scaped his sicknes, he purposed to go to Rome and to end his lyfe in those holy places there, hauing for that purpose intreated bishop Wilfride to be his guyde in his iourney, and promised him a greate somme of mony to cōduct him thither. But he departed this life in that sicknesse the xv. day of Februarie, and leaste *Egfride* his sonne enheritour of the realme. In the third yere of whose raigne *Theodore* gathered a Councell of bishops with many other doctours and prelates of the church, suche as diligently studied and knewe the canonically statutes and ordinances of the fathers. Who being assembled together, he began, with such minde and zeale as became a bishop, to teache diligently to obserue those thinges that were conuenient for the vnitie and peace of the church. The forme and tenour of whiche Synode is this.

The first Synode or Conuocation of the english church.

In the name of our Lorde God and Sauour Christ Iesus who raigneth and gouerneth his church for euer, it semed good vnto vs to assemble our selues together according to the custome prescribed in the ecclesiasticall Canons, to teate of necessarie affaires of the church, we the bishops vndernamed, that is, I *Theodore* although vnworthy, appointed by the See Apostolike, Archebishop of Caunterbury, our felowe priest and brother the most reuerend bishop of the Eastenglish, *B. Bisi*,
our

our felow priest and brother *Wilfrid* bishop of the Northumbrians, by his deputed legates present. Also our felowe priestes and brethern *Purta* bishop of Rochester, *Leutherius* bishop of the West Saxons, and *Vinfrid* bishop of the Marshes or Middleenglish men, we all being assembled together, and placed euery one in order in the church of Hereforde, the xxiiij. of September, in the first Indiction, I beseeke you, saied I, most derely beloued brethern, for the feare and loue of our Redemer, let vs all in common teate and debate such thinges as appertaine to the right faith, keging vprightly and straighly the decrees and determinations of our lerned auncetours and holy fathers. These and such like thinges for the preferuation of charite and vnitie amonge vs, and in the church when I had saied, and made an end of that exhortation and preface. I demaunded of euery one of them in order, whether they agreed to kepe those thinges, which are canonically decreed of the auncient fathers of old time. Whereunto al our fellow priestes aunswared, and saied. It pleaseth vs all very well, that those thinges which the canons of the holy fathers haue defined and appointed, we all do kepe and obserue the same. And then straight way did I bringe furth vnto them the booke of canons, and out of the same booke I shewed, before them ten articles, which I had noted out of diuerse places, bycause I knew them to be most necessarie for vs, and I besought them, that the same mought be receaued and kepte diligently of all men.

The determinations of the holy fathers to be followed.

The first article was, that we al in common do kepe the holy feast of Ester on the sonday after the xiiij. day of the moone in the moneth of Marche. The second that no bishop should haue ought to do in an others diocese, but be contented with the chardge of the people committed vnto him. The third, that no bishop should moleste or anye wise trouble such monasteries as were consecrated and giuen to God, nor violently take from the ought that was theirs. The fourth, that monks should not go

Vowe of
obedience
in religiō.

THE HISTORY OF THE

from place to place, that is to say, from one monasterie to another, onlesse by the leaue of their own abbot, but should continue in the obedience which they promised at the time of their cōuersiō and entring into religiō. The fift, that none of the clergy forsaking his own bishop shuld runne vp and down wher he list, nor whē he came any whither, should be receaued without letters of commendation from his diocesan. And if that he be ones receaued, and will not retourne being warned and called both the receauer and he that is receaued shall incur the sentence of excommunication. The sixte, that such bishops and clerkes as are strangers, be content with such hospitalitie as is giuen them, and that it be lafull for none of them to execute any office of a priest, without the permission of the bishop in whose diocese they are knowen to be. The seuenth, that whereas by the auncient decrees a synode and conuocation ought to be assembled twise a yere, yet bicause diuerse inconueniences doo happen amonge vs, it hath seemed good to vs all, that it should be assembled onse a yere the first day of August at the place called Clofeshooh. The eight, that no bishop should ambitiously preferre him selfe before an other, but should all acknowledge the time and order of their consecration. In the ix. article it was generally entreated, that the number of bishops should be encreased, the number of Christian folke waxing daily greater, but hereof at this time we sayed no farther. The x. for mariages, that noman cōmit aduoutrie, nor fornication, that noman forsake his owne wife, but for only fornication, as the holy ghospell teacheth. And if any man put away his wif being lafully married vnto him, if he wil be a right Christian man, let him be ioyned to none other: but let him so continue still sole, or els bereconciled againe to his owne wife. And thus these articles being in common treated of, and agreed vpon, that no offence of contention should ryse from any of vs hereafter, or any other decrees should be published in stede of

of

CHVRCH OF ENGLAND. The fourth booke. 12

of these, it seemed good, that eche of vs should confirme these thinges that were decreed, subscribing thereto with his owne hand. Which sentence and somme of our appointment I gaue *Titillus* the notarie to write out. Yeuen the moneth and Indiction aboute written. Who soeuer therefore go about any wise to doo against this ordinaunce and sentence prescribed according to the decrees of the canons, and confirmed also with our consent and subscribinge of our handes, let him knowe himselfe in so doinge to be excluded from all charge and office of priesthood, and also from our felowship and companie. The grace of God kepe vs safe, liuing in the vnitie of his holy church. This synode was kepte the yere from thincarnation of our Lord 673, in which yere *Ecgbert* king of kent died in Iulie, and his brother *Lothar* succeded him in the kingdome, the which he enioyed xj. yeres and vij. moneths. *Bisi* also Bishop of the East english, who was present at the foresaid Synode, did succede *Bonifacius*, of whom we made mention aboue. This *Bisi* was a man of much holynes and deuotion, and when *Boniface* was dead after he had bene bishop xvij. yeres this man was made bishop in his place, being consecrated and appointed ther to by *Theodore*. This *Bisi* yet liuing, but greuously vexed with sickness in such sort that he could not execute the office of a bishop, two other for him *Aecce* and *Badwine* wer chosen and consecrated bishops: from which time vnto this day that prouince hath bene wont to haue two bisshoppse.

An. 6. 73.

How *VVinfride* was deposed, and *Sexulfe* made bishop in his place, and *Ercanwald* made bishop of the East Saxons.

The. 6. Chapter.

Not long after these thinges were done *Theodore* tharchebishop being offended with *VVinfred* bishop of the Marshes, for a certaine crime of disobedience, deposed him

Theodore
the Arch-
bishop
of
Caunter-

bury de-
posed
VVinfride
bishop of
Lichfield
&c.

Essex.

Saint
Erken-
wald the
4. bishop
of Lon-
don.

Berking
in Essex

him of his bishoppricke, not many yeres after that he had receaued the same, and in his place appointed *Sexulphe* for bishop, who was the builder and Abbot of the monasterie, that is called *Medes* hansted in the countre of the *Giruians*. Which *VVinfride* being deposed, returned to his monasterie, which is named *Arbearnæ*, and there ended his life in holy conuersation. At that time also, when *Sebbe* and *Sighere* of whome we spake before ruled the east Saxons, tharchebishop appointed ouer them *Earconwald* to be their bishop in the citie of *London*. The life and conuersation of which man both before he was bishop, and after, was reported and taken for most holy, as also euen yet the signes and tokens of heauenly vertues and miracles do well declare. For vntill this day his horselitter, being kept and reserued by his scholers, wherein he was wont to be caried when he was sicke and weake, doth daily cure such as haue agewes or are diseased any otherwise. And not only the sicke parties that are put vnder or layed by the sayd horselitter be so healed, but also the chippes and pieces that are cut off from it and brought to the sicke folke, are wont to bring them speedie remedie. This man before he was made bishop had builded two goodly monasteries, one for him selfe, and an other for his syster *Edilburge*, and had instructed and disposed the both very well with good rules and disciplines. That which was for himself was in *Surry* by the riuer of *Thems*, at the place that is called *Crotesee*, that is to say, the ile of *Crote*. And that other for his syster in the prouince of the East Saxons, at the place that is called *Berching* where she should be a mother of Nonnes. And so in dede after she had taken vpon her the rule of the sayd monasterie, she behaued herselfe in all thinges as became one that had a byshop to her brother, both for her owne vertuowse lyuing, and also in the good and godly guyding of them that were vnder her chardge. Which thing was also well proued by miracles from heauen.

Howe

Howe in the monasterie of *Berking* it was shewed by a light from heauen in what place the bodies of the nonnes should be buried.

The. 7. Chapter.

FOR in this monasterie many wonderfull signes of vertues and miracles were shewed, which for the memorie and edifieng of thaftercommers are yet kept of many men, being written of them that knewe the same. Some of the which we will also put in our ecclesiasticall historie. When the tempest of the same plage so often mentioned, storming ouer all the Ilond, came to this monasterie and had entred vpon that part thereof where the men dyd lyue, and dayly one or other was taken owt of the worlde to our Lorde, this good mother being carefull of her companie, at such tyme as also the same visitation of God towched that part of the monasterie, in which the flocke of Goddes hand maydes dwelled by them selues, from the mens companie, began ofte tymes in the couent to aske the sisters in what place abowt the monasterie they wold haue their bodies to be layed against suche tyme as it shoulde happen them to be taken out of this world with the same hand of Gods visitation as other were. And when she could get no certaine awnswere of the systers, although she often enquired the same of them, she receaued both her selfe and all the reast with all, a most certaine awnswere of Gods prouision from aboue. For after matyns was done, on a certaine night, as these handmaydes of Christe went forth of the chappel to the graues of the bretherne that were gone out of this lyfe before the, and dyd sing their accustomed lawdes and praises to our Lord, behold sodainly a light sent downe from heauen lyke a great shete came vpon them, and strake them with so great a traunce, that for very feare they stopped and leaste of their songe that they sange. And the brightnes of that shining lyght, to which in comparison the sonne at mydday might seme but darke, being not long after lyfted vp from that place, went to

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THE HISTORY OF THE

the fowth part of the monasterie, that is to saye, the East end of the chappel, and there abyding a while, and couering those places, withdr we it selfe vpp to heauen so plaine to all their sightes, that none of them all dowbted, but that the very light which showld lead and receaue vp into heauen the fowles of Christes handemaydes, dyd also shewe a place for their bodyes to reast in, and abyde the day of resurrection. The brightness of this light was so great, that a certaine elderly man one of the bretherne who at that tyme with an other yonger man was in their chappell, reported, that the beames thereof entring in at the morning through the chinkes of the doores and windows, dyd seme to passe all brightness of the day lighte.

How a litle boy dieng in the same monasterie called a certaine virgin that should folowe him, and howe an other virgin at her departing dyd see a part of the light to come.

The.8. Chap.

THere was in the same monasterie a child abowt three yerres olde, or not past, named *Esica*, which bycause of his age being yet a very infant, was wont to be brought vp in this howse of virgins that were dedicated to God, and to be occupied in meditation among them. This childe being stricken with the foresayd plague, when he came to the last pangues of death cryed owt, and spake to one of these holy virgins of Christe, naming her as if she were present by her owne name, *Eadgit*, *Eadgit*, *Eadgit*, and therewithall ended this temporall lyfe, and entred into lyfe eternall. But that virgin which he called at his death, straight way in the place where she was, being taken with the same sickenesse, the very same daye that she was so called, was taken owt of this lyfe, and followed him, that had called her, to the kingdome of heauen. Moreouer a certaine one of the same handemaydes of God being taken with the sayd disease and nowe brought to the last point, began sodainly abowt midnight to crye to them that dyd kepe and watche her, desiring them to put owt the candle that stode there

Children
brought
vp in No-
neries.

CHVRCH OF ENGLANDE. The fourth booke. 122
there burninge. And when she had ofte tymes so called vnto them, and yet none of them would doo as she bad them: I knowe, quoth she at the last, that ye thinke me thus to speake, as if I were not in my right mynde. But doo ye well knowe that I speake not so. For I tell yowe very truly, that I see this howse fylled withe so great a light, that that candell of yours semeth to me altogether dym and withowt light. And when none of them dyd yet awnswere vnto these sayinges of her, nor followe her bydding, well, quoth she againe, let that candell stand burning as long as ye lyst. But yet knowe ye well, that the same is not my lighte. For my lighte shall come vnto me when the morning beginneth to drawe nere. And therewithall she began to tell, that a certaine man of God appered vnto her, which dyed the same yere, and sayd to her, that when the morning drewe nere she should departe hence to the euerlasting lyghte. The truth of whiche vision was so tryed and proued by the death of the mayden, abowt the appering of the day light.

What signes were shewed from heauen, when the mother of that company departed this world.

The 9. Chap.

NOWE when the godly woman *Edilburge* mother of these holy professed Nonnes should also be taken out of this world, a wonderfull vision appered to one of the sisters whose name was *Thorithgid*, the which had now many yerres continewed in the same monasterie, and alwayes was diligently occupied in seruing God with all humilitie and sinceritie, and in helping the said mother to kepe good order and discipline, with enstructing or correcting the yonger sort. The vertue of which woman, that it might, as the Apostle saith, *be made perfect in infirmitie*, she was sodainly taken with a very gre-^{2. Co. 12.} uous sickenesse of body, and was therewith very sore tormēted by the space of ix. yeares, through the mercifull prouision

Sinne purged by paine in this life.

Good workes.

The like manner of deuotion vsed Constantia

of our redemer, to this end, that what so euer spot of defilinge sinne had through ignorance or negligence any thing long remained in her among her vertues, it might al be perboyled out by the fire of long tribulation. This same woman on a certaine night, when the day light began a litle to appere, as she went out of her chamber that she abode in, sawe plainly as it were a corse, brighter than the sonne, wound vp in a shete and caried vpward from the dortery where the sisters were wont to reaste. And as she diligently marked what it shoulde be that drewe vp this vision of the gloriouse body which she behelde, she sawe as it were certaine cordes brighter than gold, which drewe it vp so hye, till it was taken into the open heauens, and than she could see it no longer. Which vision when she thought vpon with her selfe, she doutted no whit, but some person of that company should dye shortly, whose soule should be lifted vp to heauen by the good workes it had done, euen as by golden cordes. Which thing happened so in dede. For not many dayes after, the mother of that couent, for the loue that God bare her was deliuered out of the prison of this flesh. Whose life was certainly such, that no man which knewe it, can dout, but that the entring in to the heavenly mansion was open vnto her going out of this life. There was also in the same monasterie a certaine holy Nonne, both noble for the dignitie of this world, and more noble for the loue that she had of the world to come. The which many yeres was so bereafte of al vse of her limes, that she was not able so much as to moue one parte of her bodye. This Nonne when she knewe that the body of the reuerend Abbessse was brought and layed in the church vntill it should be buried, desired that she might be caried thither, and be layd by the same, bowing downe as folke doo at their prayers. Which thing being done, she spake to the Abbessse as if she had bene aliue and desired her to obtaine of the mercye of the pitiful Creatour, that she might be lousd and rid of so gre-

at

at and so longe tormentes. And not long after her petition was heard and graunted: for xij. dayes after she was taken out of this life also, and receaued euerlasting rewarde in chaunge of those temporall afflictions. Nowe when *Torithgid* the foresaid handmayd of Christe had lyued three yere more after the death of the Abbessse, she was so far pynd away with the sickenesse that we spake of before, that the skyn and bones did scant cleaue together. And at last the time of her departing being nowe at hand, she could not only styre none of all her limes, but was speechlesse and could not moue her tongue. In which case as she lay three daies and as many nightes, sodainly being relieved with a ghostly vision, she opened her mouth and eyes, and looking vp to heauen began thus to speake to the vision which she sawe. Thy comminge is to me most ioyfull, and thou arte hartely wellcome. And when she had so sayd, she held her peace a litle, as it were abyding for an aunswere of him whome she sawe and spake to. And then as it were a litle angerly she sayd againe: I can not gladly suffer this. And straightway holding her peace a litle, she spake the third tyme and sayd: If it may not by any means be to day, I beseeche thee that the meane time be not longe delayed: wherewith holding her peace a litle as she had done before, she ended and concluded her talke thus. And if it be fully so appointed, and that this sentence and order can not be changed, I beseeke thee that there be no more but only this next night betwene. After which wordes, being demaunded of them that sate about her, to whom she spake, forsooth, quoth she, to my most dere mother Edilburge. Whereby they vnderstode she came to bringe her word that the time of her passing hence was nye. For euen as she made request, after one day and one night passed, she was deliuered both of the bond of the flesh, and of her sickenesse, and entred into the ioyes of eternall blesse.

How a certaine blynd woman praying in the Churchyard of the same monasterie, receaued her sight.



holy woman at the tombe of Hilari-
on the monk,
as S. Hierom recor-
deth, in the life of
Hilari-
on written by
him.
Tom. 1.

IN the place and office of Abbesse *Edelburg* succeeded a deuout handmayd of God named *Hildilhid*, the which many yeares euē till her very great and extreme age, gouerned the same monasterie exceding diligently, bothe in keping of regular discipline and order, and also in prouiding such thinges as appertained to daily vses. This woman, bicause of the straightnesse of the place wherein the monasterie was built, thought good to haue the bones of the holy monkes and handmaydes of Christ which were there buried, taken vp and remoued all to the church of the blessed mother of God, and there to be buried and laid in one place. In which place how often the brightenes of the heauenly light appered, howe often and howe great a flagrant odour of a meruailouse swete sauour, and what other miracles were there shewed, who so will know and reade, he shal fynd the same abundantly in that booke, out of which we haue taken these thinges. Yet my thinke I can in no case let passe a miracle of one, that was healed, which miracle (as the same booke declareth) was wrought in the Churchyard of the sayd religiouse house. There dwelled an Erle therby, whose wyfe had a certaine darkenes sodainly comen ouer her eyes, the grieve whereof daily encreasing she was so farre troubled and molested therewith that she could not see any litle light at all. This lady remaining a space in this blindnesse, it came sodainly to her mind on a time, that if she were brought to the monasterie of the holy virgins, and there prayed at the reliques of the Saintes, she might receaue her sight againe. And she made no delay, till she had straight fulfilled that which she had ones conceaued in her mind. For being lead by her maydes to the monasterie (being hard by adioyning) where she had full belefe to be holpē and healed, she was straight brought into the churchyard. And as she praied ther for a space on her knees, her petition was heard and obtained anon. For rising vp from her prayer

Behold
how far-
re differēt
the faith
of our
primitiue
church is
from the
false faith
of prote-
stants,

prayer before she went out of the place, she receaued the benefit of her sight that she sought. And where she was lead thither by the handes of her wayting maydes, she went ioyfully home by herselfe without any guide: so that it might seme that she had lost the light of this world only for this end, that she might shewe by her healinge, what and howe great the light is that Christes Saintes haue in heauen, and what grace of power and vertue.

Note the
iudgemēt
of S. Be-
de.

How *Sebbi* king of the same prouince ended his lyfe in monastical conuersation.

The. 11. Chapter.

AT that time, as also the foresayd booke sheweth, there reigned ouer the East Saxons a man very deuout and godly named *Sebbi*, of whome we made mention aboue. For he was very much geuen to exercises of religion, and vertu, to much and often praier, and to charitable almesdeedes, esteeming the solitarie and monastical life before all the rycheesse and honours of a kingdome. Which kinde of lyfe he had taken long time before, and giuen vp his kingdome had not the selfewilled mind of his wife refused to separate from him. And therefore some men thought (as it had bene often sayed) that a man of such a nature and well disposed mind, was more mete to be made a bishop then a king. Nowe when this fouldiour of the ecclesiasticall kingdome had passed ouer xxx. yeres in his temporall reigne, at length he died. But first he admonished his wife, that then at least they should wholly geue themselues both together to serue God, whereas they could no lenger now enioye or rather serue the world together. Which thing when he had with much a doo obtained of her, he came to the bishop of London named *Waldher* who had succeeded *Erconwald*, and at his hand and blessing receaued the habit of religion, which he had long desyred. To which bishop he brought a great somme of mony to be bestowed and giue to the poore, reseruing

seruing nothing at all for him selfe, but rather desyring to remaine poore in spirite for the kingdome of heauen. And when he perceaued the day of his death to be at hand, bicause the foresayd sicknesse grewe on still vpon him, for the princely haught courage that he had, he began to feare least at his death throughe the bitter pange of the same, he might hap either to vtter with his mouth, or with some other part of his body doo any thing, that were not mete and comly for his person. And therefore he sent for the bishop of London, where he also then continewd, and desyred him that at his departing and passing out of this world, there should be no more present but the bishop himselfe, and two of his chapplens. Which thing when the bishop had promised moste gladly to doo, not long after, the said man of God setting him selfe to slepe, sawe a comfortable vision, which toke from him all care of the foresayd feare and shewed him moreouer on what day he shoulde ende this lyfe. For he sawe (as he after reported him selfe) three men come to him araied in bright shining clothing, and one of them, whyle his felowes, that came with him, stode by and asked how the sicke man did whom they came to visite, sate before his bed and sayed, that his soule should departe from the bodie both without pain, and also with great light and brightness. And he farther also declared vnto him that he should die the third day after. Both which things (as he learned by the vision) were so fulfilled in dede. For the third day ensuyng when the ix. houre was come, sodainly as if he had fallen in to a softe slepe he gaue vp the ghoste without feeling any grief at all. And whereas for the buriall of his body, they had prepared a tombe of stone when they began to lay his bodie in it they found it to be longer then the tombe by the quantitie of an handbreadth. They hewed therefore the stone as much as they might, and made it longer than it was about two fingers breadth, but yet it could not receaue the bodie not so

ney-

neyther. Whereupon bicause of this distresse of burying him they were minded, eyther to seke an other tombe, or els, if they might, to gather in the body by bowing of the knees, that so it might be holden and receaued of the same tombe. But a wonderfull case happened, and not withowt the working of God from heauen, the whiche kept them from doing any of those thinges. For sodainly, the byshopp standing by and the sayd kinges sonne a monke also *Sighard* by name, which after him raigned with his brother *Frede*, and also a great company of other men, the very same tombestone was found to be of a fyt length for the quantitie of the bodie. Yea and so much that at the head there might also a pillowe be layde betwene: and at the feete there remained in the tombe bysyde the body about the quantitie of fowre fingers. And thus was he buried and Layed in the Church of the blessed doctour teacher of the gentiles *S. Pawle*, by whose good lessons he being taught had learned to labour and longe for the ioyes of heauen.

Howe after *Eleutherius*, *Headdi* was made bishop of the west Saxons, after *Putta Quichelmus* was made byshop of Rotchester, and after him *Gebmund*, and who were byshops in Northumberland at that tyme.

The 12. Chap.

THe fowrth byshop of the west saxons was *Eleutherius*. For the first was *Birinus*, the second *Agilbert*, the third *VVini*. After the departure of kinge *Cenwalch* in whose raigne the sayd *Eleutherius* was made byshop, certaine Lordes vsurped the kingdome, and diuided it betwene them, and so helde it about x. yeres. In their raigne dyed this byshop, and *Headdy* was put in his place, and consecrated bishop by *Theodore* in the cite of *London*. In the time of whom being byshop, *Ceadwalla* dyd ouercome and put ownt the sayd vsurpours, and toke the kingdome to himselfe. And when he had kept the same for the space of two yeres, at last pricked and styrrd with the loue of the kingdome of heauen, he leaste it,

II while

An. 677.

while the same bishop dyd yet gouerne the dioceſe and went vnto Rome and there ended his lyfe, as it ſhalbe tolde more at large hereafter. In the yere of thincarnation of our Lorde 677. *Edilred* kinge of the Marſhes or middleland engliſhmen came into kent with a terrible and fell hoſte, not only ſpoyling the countree, and profaning the churches and monaſteries withowt any reſpecte of pitie or feare of God, but alſo ranſacking with the ſame generall ruine the citie of *Rotcheſter*, whereof *Putta* was biſhop, howbeit at that tyme he was not there. Who when he heard hereof, that his *Church* was ſpoyled, and all thinges taken away and ryſſed, he went vnto *Sexwolfe* biſhop of the Marſhes, and receaued of him the poſſeſſion of a certaine church and a litle piece of grownd, and there ended his lyfe in peace and reaſt not taking any care at all for the reſtoring of his biſhopricke, for (as we haue aboue ſayd) he was a man more giuen to eccleſiaſtical and ſpiritual, than to worldly and temporall matters. And ſo he liued quietly and only ſerued God in the ſame church, going ſometimes abroad, where he was deſired, to teache verſes and hymnes of the church. In his place dyd *Theodore* conſecrate *William* biſhop of *Rotcheſter*. Who not long after for ſcarcitie and lacke of thinges neceſſarie departed frō the biſhopricke, and went his way thence, in whoſe place *Theodore* ordeined *Gebmund* biſhop. The yere of thincarnation of our Lord 678. whiche was the viij. yere of the raigne of kinge *Ecgride*, there appered in the moneth of Auguſt a blaſing ſtar, the whiche continewed three moneths, ryſing in the morninges, and giuing forth as it were an highe pillar of a gliſtering flame. In which yere alſo throwgh a certaine diſſenſion that roſe betwene king *Ecgride*, and the moſte Reuerend biſhop *Wilfride*, the ſayd reuerend father was put owt of his biſhopricke, and two other appointed biſhops in his place ouer the prouince of Northumberlande, the one named *Boſa* to gouerne the *Deires*, and the other named *Eata* for the *Berni-*

The dio-
ceſes of

Bernicos, which *Eata* had his ſee at yorke, and *Boſa* at the Ca-
thedral church of *Hagultald* or *Lindiffarne* which two men
were both taken owt of the cloyſter of monkes and called to
this degree. And with them alſo was *Eadhed* made byſhop ou-
uer the prouince of *Lindiffar*, which king *Ecgride* had very
lately conquered of *Wulfhere* whom he ouercame in battaile
and put to flight. In which prouince this man was the firſt bi-
ſhop that they had of their owne, the next was *Edilwine*, the
third *Eadgar*, the fourth *Emberth*, who is there at this preſent.
For before *Eadhed* came they were in the dioceſe of byſhopp
Sexwolfe, who was byſhop both of the Marſhes, and the myddle
engliſh, but now being put from the gouernement of Lin-
diſſe he remayned only biſhopp of the Marſhes. Theſe byſ-
hops *Eadhed*, *Boſa* and *Eata* were cōſecrated byſhops at yorke
by *Theodore* tharchebiſhop, who alſo the third yere of *Wulfri-*
des departing thence, ioyned vnto them two byſhops mo, *Trū-*
bert at *Hagultald*, *Eata* remayning at *Lindiffar*, and *Trumuin*
ouer the prouince of the *Pictes*, which at that tyme was ſubiect
to the dominion of the engliſh men. But bycauſe that *Edilrede*
kinge of the Marſhes recouered the ſayd countree of *Lindiffa-*
re againe, *Eadhed* came away thence, and was by *Theodore* made
biſhop of the dioceſe of *Rhyppon*.

Howe byſhop Wilfride conuerted the prouince of the Sowth Sa-
xons to Chriſt.

The. 13. Chap.



When *Wilfride* was put out of his biſhopricke, he went and wandred in many places a longe tyme, and came to Rome, and from thence re-
toured into England againe. And thoughte
bicauſe of the diſpleaſure of the ſaid kinge, he
could not gett into his owne dioceſe againe,
yet he coulde not be kept from doing the office of preaching
the ghoſpell. For he went his way to the prouince of the

The Cō-
uerſion
of Suffex
to the
faith.

Suffex,

South Saxons, which from kent reacheth southwarde and westward as far as the West Saxons, contayning vij. M. tenementes, and was yet at that time lyuing in the paynimes lawe. Vnto them did he minister the worde of faith and baptisme of saluation. The king of the same countree, whose name was *Edilwach* was christened not long before in the prouince of the Marshes, in the presence and at the exhortatiō of king *Wulfhere*. Who also at the fonte was his godfather, and in signe of that adoption gaue him two prouinces, that is to say, the Ile of wight, and the prouince of *Manures*, in the West parte of England. By the permission therefore and great reioysing of the king, this bishopp christened the chiefe Lordes and knightes of the countree. And the reast of the people at the same time or sone after were christened by the priestes *Eappa*, *Padda*, *Bruchelin*, and *Oidda*. The Quene also named *Ebba* was christened in her Ile, which was in the prouince of the Viccians: for she was the doughter of Eanfride who was *Eanheres* brother, whiche were both christen men, and all their people. But all the prouince of the South Saxons had neuer before that time heard of the name of God nor the faith. Yet there was in the countree a certaine monke, a Scot borne named *Dicul*, which had a very litle monasterie in a place called *Bosanham*, all compassed about with woddes and the sea, and therein a v. or vj. brethren seruing God in humble and poore life. But none of the people there did giue them selues either to followe their lyfe, or heare their preaching. But when bishop *Wilfride* came and preached the gospel vnto them, he not only deliuered the from the miserie and perill of eternall damnation, but also from an horrible morraine of this temporall death. For in three yeares before his comming to that prouince, it had not rayned one drop in all those quarters. Whereby a very sore famine came vpon the common people, and destroyed them by hole heapes in most pitifull wyse. In so much that it is reported, that diuerse and

In Bosam
a monaste
rie before
the faith
openly re-
ceiued in
Suffex.

se and many times xl. or l. men in a company being famished for hunger, would go together to some rocke or sea banke and there wringing their handes in most miserable sort, would cast themselues all downe, either to be killed with the fall, or drowned in the sea. But on that very day on which the people receaued the baptisme and faith, there fell a goodly and plentifull shoure of raine, wherewith the earth florished againe, and brought a most ioyfull and frutefull yere, with goodly greene fieldes euery where. Thus their old superstition being layed away, and idolatrie blowen out and extincted, the hartes and bodies of them all did reioyse in the liuing God: knowing that he which is the true God, had by his heavenly grace enryched them both with inwarde and outward giftes and goodes. For this bishop also when he came into the countree, and sawe so great a plage of famine there, taught them to get their sustenance by fysshing. For the sea and riuers there about them, had great abundance of fysh. But the people had no skill at all to fish for any thing els but eeles. And therefore they of the bishops company gat somewhere a sort of eelenettes together, and cast them into the sea, and straight way by the helpe and grace of God they tooke CCC. fishes of diuerse kindes. The which they diuided into three partes, and gaue one hundred to poore folke, and an other to them of whom they had the nettes, and the third they kept for themselues. By the which benefit the bishop tourned the hartes of them all much to loue him and they began the more willingly to hope for heauely things at his preaching, by whose helpe and succour they receaued the giftes and goodes of this worlde. At this time did *Edilwach* giue vnto the most reuerend bishop *Wilfrid*, the land of lxxxvij. tenementes where he might place his company that were exiles with him. The name of the place was *Saulesen*. The whiche place is compassed of the sea round about sauing on the west, where it hath an entraunce into it as brode as a man may caste

A miserable famine in Suffex before the faith receaued.

The first christenig in Suffex miraculous.

Selfe.

Selfe the
first mona-
sterie in
Sussex
now
brought
to the
faith.

a stone with a flinge. Which kinde of place is in Latin called *Peninsula*, and in Greke *χεσπονδισος*. When bishop *Wulfride* had receaved this place, he founded a monasterie there which he did binde to monastical life and rule, and did put therein monkes: namely some of them that he had brought with him. Whiche monasterie his successours are known to holde and kepe vnto this day. For vntil the death of king *Egbert*, which was v. yeares space, he continewed still in those quarters in great honour and reuerence among all men for his good deseruing: for he did the office of a bishop both in word and dede. And because the king with the possession of the forsaid place had giue him also al the goodes and demaynes of the same with the groundes and men to, he instructed them all in the Christian faith and baptised the al. Among the which ther wer CCC. bond men and bondwomen, whome he did all not only deliuer by christening them from the bondage of the deuill, but also by giuing them their freedom, did loue them from the yoke of the bondage of man.

How by the prayer and intercession of Saint Oswald the pestilent mortalitie was taken away,

The. 14. Chapter.

Miracles
in the mo-
nasterie of
Sussex.

IN this monasterie att the same time there were shewed certaine giftes of heavenly grace by the holy Ghoste, as in which place the tyrannye of the deuill being lately expelled, Christ had newly begonne to raigne. One of which thinges we thought good to put in writing to be remebred hereafter, the which in dede the most reuerend father *Acca* was ofte times wont to tell me, and affirmed that he had it shewed him of the bretherne of the same monasterie, a man most worthy to be credited. About the same very time that this prouince receaved the name of Christ, a sore plague and mortalitie rained in many prouinces of England, which plague by the pleasure of Gods dispensation and ordinaunce when it touched also the foresayed monasterie, which at that time the most

Reue-

Reuerend and vertuouse priest of Christ *Eappa* did rule and gouerne, and that many bothe of them that came thither with the bishop, and also of such as had bene lately called to the faith in the same prouince of the South Saxons were taken daily out of this life, it semed good to the bretherne to appoint themselues to faste three daies and humbly to beseeke the mercy of God, that he wold voutsafe to shew grace and mercy towarde them, and deliuer them from this perillous plague and present deathe, or at least when they were taken out of this world, to saue their soules from eternall damnation. There was at that time in the same monasterie a certaine litle boye, that was lately come to the faith, a Saxon borne, which was taken with the same sickenesse, and had kept his bed no small time. And when the second day of the said fasting and praying was nowe come, it happened that about vij. a clocke in the morning, as the boy was leaste al alone in the place where he lay sicke, sodainly by the appointment of God there voutsafed to appere vnto him the most blessed two chiefe Apostles *S. Peter*, and *S. Paul*. For the boy was of a very innocent and meke mind and nature, and with sincere deuocion kepte the sacramento of faith which he had receaved. In this vision the Apostles first saluted him with most gentle wordes, saying: Feare not, Sonne, the death, for which thou art so pensife: for we wil this day bring thee to the kingdom of heauen. But first thou must tary til the Masses be said, and after thou hast receaved thy viage prouisiō, the body and bloud of our Lord, being so released both of sickenes and death thou shalt be lifted vp to the euerlasting ioyes in heauen. Therefore doo thou call for priest *Eappa* vnto thee, and tell him, that our Lorde hath heard your prayers and deuocion, and hath mercifully looked vpon your fastinge, neither shall there any one more dye of this plague, either in this monasterie, or in any of the possessions that adioyne to the same. But as many as belonge to you any where

Fasting
against
the plague.

and

Intercession of
Saintes.Masse in
the me-
mory of
Saints.

and lye sicke, shall rise againe from their sickenes and be restored to their former health, saue only thou, which this daye shalt be deliuered from death, and be brought to heauen to the vision of our Lord Christ, whome thou haste faithfully seruued. Which thing it hath pleased the mercy of God to doo for you, through the intercession of the godly and dere seruant of God king Oswald, which sometime gouerned the countre of Northumberland most nobly both with the authoritie of this temporall kingdome, and also in holynesse and deuotion of Christen pietie which leadeth to the euerlasting kingdom. For on this very day the same king being bodely slaine in bat-taile of the infidels and miscreants was straight takē vp to hea-ue to the eternal ioyes of the soule, and fellowship of the chosen and electe companies. Let them seke in their booke that haue the notes of the departing of the dead, and they shall fynd that he was takē out of the world on this selfe day, as we haue sayd. And therfor let the say Masses and geue thanks that their pray-er is heard, and also for the memory of the sayd king Oswald, which sometime gouerned their nation. For therefore did he humbly pray our Lord for them, as being straingers and exiles of his people. And when all the bretherne are come together to the church, let them all be houselled and so fynish their faste, and refresh their bodies with sustenance. All the which wordes when the boy had declared to the priest being called vnto him, the priest enquired of him, what maner of aray and lykenes the men had, which appeared vnto him. He answered, they were very notable and goodly in their aray and countenances, and exceding ioyfull and beautifull, such as he neuer had sene before nor beleued that any men could be of so great comlynesse and beautie. The one was shauen like a priest, the other had a long beard. And they sayd, that the one of them was called Peter and thother Paul, and that they were the ministers and seruantes of our Lorde and Sauour Iesus Christ

Christ of whome they were sent from heauen for the sauing and defense of our monasterie. Wherefore the priest beleued the wordes of the boye, and went out by and by and sought in his booke of Cronicles, and found that king Oswald was slaine on that very day. Then called he the bretherne together and commaunded dyner to be provided, and masses to be sayd, and that they should all communicat after the accustomed manner. And also willed a parte of the same sacrifice of our Lordes oblation to be brought to the sicke boye: which thinge so done, not lōg after the boy died the very same day, and proued by his death, that the wordes were true which he had heard of Christes Apostles. And this morouer gaue witnesse to his wordes, that at that time no creature of the same monasterie was taken out of the world, except him only. By which vision many that might heare of the same, were meruaylously styrred and enflamed, both to praye and call for Gods mercy in aduersitie, and also to vse the hole some helpes and medicines of fasting. And from that time not in that monasterie only, but in very many other places to, the birthe day of the sayd kinge and champion of Christ began yearly to be kept holy with masses and deuout seruice most reuerently.

Howe king Ceadwall slew Edilwach king of the Genisses, and wasted that prouince with cruell death and ruyn.

The. 15. Chap.

IN this meane time Ceadwall a valiant yong man of the royall blood of the *Genisses*, being bannished from his countre, came with an hoste of men, and slewe king *Edilwach*, (of Suffex) and wasted that prouince cruelly murdering and spoyling euery where. But he was sone after driuen owt by two Capitaines of the kinges, *Berthun*, and *Aurhun*, whiche from that tyme dyd holde and kepe the dominion of the prouince. The chief of whiche two, was afterward slaine of the same *Ceadwall*, being then kinge in the west countre and the

That is,
of Ham-
phire.

prouince subdued and browght into more greuous subiection then it was before. Againe he that raigned after *Ceadwall* oppressed it with lyke miserie and bondage a great many yerres.

Whereby it came to passe that the people (of *Suffex*) in all that time could haue no bishop of their own: but were faine, (their first byshop *Vilfride* being called home againe) to be vnder the diocese of the byshop of the *Genisses* which belongeth to the, *West Saxons*, as many as were in the territory of *Selsee*.

Howe the Ile of Wight receaued christen inhabitantes, in which Ile two childerne of the kinges blood as sone as they were Christened, were slayne.

The.16. Chap.

After that *Ceadwall* had thus obtayned the kingdome of the *Genisses* or west Saxons, he tooke the Ile of *Wight* also, which was so all giuen to the worshipping of idols, that he entended vtterly to bannysh and dryue owt thence all the old natieue inhabitantes, and to put people of his owne countre in their place. For thowghe he was not yet at that time christened and regenerated in Christ him selfe at it is sayd, yet he bownd him selfe with a vowe, that if he tooke the Iland, he wold giue vnto God the fourth part therof and of all the pray. Which thing he so perfourmed, that bishop *Vilfride* happening to be there at that time a man of his own countree, he gaue and offred the same vnto him to the vse and seruice of our Lorde. The sayd Iland conteyned, as the English doo rate it, M. CC. tenementes. Whereof was giuen to the byshop the possession of the land of CCC. tenementes. Whiche portion the Bishop gaue and committed to one of his clerkes named *Bernwini*, his sisters sonne, and appointed there to a priest named *Hildila*, to minister the worde and baptisme of lyfe to all that would be saued. And here I thinke it not to be passed ouer in silence, that for the first frutes of them that were saued throwgh beleuing in the same ile, two children of the blood royall being bretherne to *Aruald* king of the Iland, were crouned

ned with a speciall grace of God. For when the ennemies came on the Iland, they fled and scaped to the next prouince of *the Vites*. And there they gat to a place called *Stonestat*, hoping to hyde themselues from the face and sighte of the king that had conquered their countree, but they were betrayed and fownd owt, and commaunded to be put to death. Which thing when a certaine abbat and priest named *Cimberth* had heard of, whose monasterie was not far from thence at a place called *Redford*, he came to the king which was than in the same parties, lying secretly to be cured of his woundes that he had taken fighting in the Ile of Wight, and desired of him, that if he would nedes haue the childerne put to death, yet they might first receaue the sacramentes of the Christian fayth. The kinge graunted his request, and than he tooke them and catechised them in the right faith of Christe, and washing them withe the holesome fonte of baptisme, made them sure and in perfyt hope to enter into the kingdome euerlasting. Anon after came the hangerman to put them to death, which death of this world they ioyfully toke, by the which they douted not but they should passe to the eternall life of the soule. When after this order all the prouince of great Britaine had receaued the faythe of Christe, the Ile of Wight receaued the same also: in whiche notwithstanding bicause of the miserie and state of forayne subiection, no man tooke the degree of the ministerie and place of a byshopp, before *Daniel*, who now is byshopp of the west Saxons and of the *Genisses*. The situation of this Ile is ouer against the middes of the *South Saxons and Genisses*, the sea comming betwene, of the breadth of three myles, which sea is called *Solent*: in which, two armes of the Ocean sea, that breake out from the maine north sea about Britanie, do dayly mete and violently ronnet together beyond the mouth of the riuer *Homelea*, which ronneth along by the countree off the *Vites* that belong to the prouince of the *Genisses*, and so entreteth

The Vites inhabited Hapshere, as the Saxons Suffex.

Suffex and Hapshere.

THE HISTORIE OF THE

into the foresaid sea. And after this meting and striuing together of the two seas, they goe backe and flowe againe into the Ocean from whence they came.

Of the Synode made at Hetdfield, Theodore the Archebishaop being there president.

The 17. Chap.

The secōd
Synode of
the church
of Englā-
da

AT this time *Theodore* hauing worde that the faith of the church at Cōstantinople was sore troubled through the heresie of *Eutiches*, and wishing that the churches of the english nation ouer which he gouerned might continew free and clere from such a spot, gathered an assemblie of Reuerend priestes and many doctours, and enquired diligently of eche of them, what faith they were of, where he found one consent and agreement of them all in the catholique faith. Which consent he procured to set forth and commende with letters sent from the whole Synode for the instruction and remembrance of the aftercommers, the beginning of which letters was this. In the name of our Lord and Sauour Iesus Christ, and in the raignes of our most good and vertuouse Lordes, *Ecgfride* king of the Humbers, the x. yere of his raigne, the viij. yere of the Indiction, and the xvij. day of September, and *Edilrede* king of the *Marshes* in the vj. yere of his raigne, and *Aldulphe* king of the *Estenglish*, in the xvij. yere of his raigne, and *Lothar* king of *kent*, in the vij. yere of his raigne, being there president and chief *Theodore* by the grace of God Archebishop of the Ile of Britanie, and of the citie of Caunterbury, and with him sitting in assemblie the other bishops of the same land, most Reuerend men and prelates, hauing the holy ghospelles set before them, at a place called in the Saxon tong, *Hedtsfield*, after communing and conference together had thereuppon, we haue expounded and set fourth the right and true catholique faith in such sort as our Lorde *Iesus* being incarnate in this worlde deliuered it to his disciples, which presently sawe and heard his

WOR-

CHVRCH OF ENGLANDE. The fourth booke. 131
wordes and doctrine, and as the crede of the holy fathers hath least by tradition, and generally as all holy men, all generall Councells, and all the whole company of the authentique doctours of the catholique church haue taught and deliuered. Whome we following in good, dewe, godly, and rightbeleuing maner, according to their doctrine inspired into them from God do professe and beleue, and stedfastly do confesse with the holy fathers, the Father, and the Sonne, and the holy ghoſte most verily, and in true and formall proprietie, the Trinitie in the vnitie of one substance and the vnitie in Trinitie, that is to saye, one God in three persons, of one substance, and of equall glorie and honour. And after many like thinges pertaining to the confession of the right faith, the holy Synode dyd also adde to their letters, these thinges folowing. We haue receaued the fiue holy and generall Synodes of the blessed and derebeloued fathers of God, that is to saye, of CCC. xvij. which wer assebled at *Nice*, against the most wicked and blasphemous *Arrius*, and his opinions. And of Cl. at *Constantinople* against the madenesse and fond secte of *Macedonius* and *Eudoxius*, and their opinions. And at *Ephesus* the first time, of CC. against the most wicked *Nestorius*, and his opinions. And at *Chalcedō*, of CCxxx. against *Eutiches* and *Nestorius* and their opinions. And at *Constantinople* the second time where was assembled the fifte Councell in the time of the emperour *Iustinian* the yonger, against *Theodore* and *Theodorete* and *Ibe*, and their epistles and their opinions. And a litle after against *Cyrill*. Also we receaue and admit the Synode made at the citie of Rome in the time of the most holy and blessed Pope *Martin*, the viij. yere of the Indiction, and the ix. yere of the most godly and good Emperour *Constantine*. And we worship and glorifie our Lorde Iesus Christ, in such sort, as these men haue done, adding or diminishing nothing: and we accurse with hart and mouth them whome these fathers haue accursed, and who-

The v. fir-
ste general
councils
receaued
by a cōmō
consent of
the church
of Englād
about 800
yeres
past.

The 5.

me they haue receaued, we receaue, glorifyeng God the father without beginning, and his only begotten sonne, begotten of the father before all ages and times, and the holy ghost proceeding of the father and the sonne in vnspokeable wise, according as these aboue mentioned, holy Apostles, and prophetes and doctours haue preached and taught. And all we, that with Theodore the Archebishop haue set forth and declared the catholique faith, do hereunto subscribe with our owne handes.

How Iohn the Chantour of the sea Apostolique came into Englande to teache his conninge.

The. 18. Chap.

AT this Synode there was present, and also confirmed the decrees of the catholique faith a most reuerend man named Ihon, the chief Chantour of S. Peters church and abbot of the monasterie of S. Martyns, whiche was come of late from Rome by the commaundement of Pope *Agatho*, hauing for his guyde the most reuerend Abbot *Bishop* furnamed *Benedict*, of whome we spake before. For when the sayd *Benedict* had buylt a monasterie in England, in the honour of the most blessed chief of thapostles S. Peter by the mouth of theriuier Were, he came to Rome as he had ofte bene wont to do before with his felowe and helper in the same worke *Ceolfride*, (who after him was abbot of the same monasterie) and was receaued most honourably of Pope *Agatho* of worthy memorie, of whome he desyred and obtained for the warrant and assurance of the libertie of the monasterie that he had erected, a letter of priuilege confirmed by the authoritie Apostolique in such forme as he knewe the will and graunt of king *Ecgride* to be, by whose leaue, and liberall gyfte of possession and land he had made the sayd monasterie. He obtained also to haue with him, the foresayd Abbot Ihon into England, to the entente he might teache in his monasterie the yearly course and order of singing, as it was in S. Peters at Rome

me

me. And so the sayd Abbot Ihon did, as sone as he had commaundement by the Pope, both with his owne voyce and presence teaching the chantours and singing men of the sayd monastery the order and forme of singing and reading: and also putting in writing those thinges that appertained to the celebration of highe feastes and holy dayes for the whole copasse of the yere. Which thinges of his writing haue bene hitherto kept in the same monastery, and are now euery wher copied out by diuerse. And the same Ihon did not only teache the brethren of that monasterie, but such as were skilled in songe came together to here him almost from all the monasteries of the same prouince. And many to did earnestly desyre and entreat him in such places where he taught to come to them himselfe. Beside this office and skill to teache synging and reading he had also an other charge in commaundement from the Pope Apostolike, which was that he should diligently learne of what faith the church of England was, and bring worde thereof at his retourne to Rome. For not longe before there had ben kepte at Rome a Synod by the holy Pope *Martin*, of the consent of. C. bishops against them principally, that preached one only working and will in Christe. Which Synode he brought with him, and gaue it to be written and copyed out in the foresayd monasterie of the moste vertuous Abbot *Benedict*. For such men had at that time very fore troubled the faith of the church of *Constantinople*, but by the goodnes and gyfte of our Lorde they were anon espied out and conuicted at the same time. Wherefore *Agatho* the Pope minding as in other prouinces, so also in England to be enformed what the Church was, and howe clere it was from the pestilent contagions of heretikes, committed this charge and busynes to the most Reuerend Abbot Ihon being nowe appointed to go to England. And therefore when the synode, which we spake of before, was called together in England for this purpose, the

Order of singing and church seruice from Rome.

The heresy of the Monotholite.

The Pope is informed of the state of the church. *Lege Cipr. lib. 1. epist. 3. et Aug. ep. 92. 93.*

catho-

In this monasterie S. Bede was brought vp.

Priuilege from Rome for the libertie of monasteries.

catholike faith was in them all found clere, sownd, and vncorrupted. And a copie of the same was geuen him to carie to Rome. But in his retourning homewarde, not long after he passed the sea, he fell sicke by the way and died. His body for the loue of S. Martin, whose monasterie he gouerned, was by his frendes brought vnto Tours, and there buried honorably. For as he went toward England he was gentelly receaued and lodged in that churche, and desired earnestly of the bretherne ther that whē he retourned to Rome, he wold come that way, and lodge with them. Finally he toke with him from thence certaine to helpe and succour him both in his iourney, and also in his busynes that he was charged withall: who althoughe he thus died by the way, yet neuerthelesse the copie of the Catholique faith of England was brought to Rome, and receaued most gladly and ioyfully of the Pope apostolike, and of al that heard or read the same.

How quene Edildred continewed a perpetuall virgin, whose body could not be corrupted, nor rot in her tombe.

The. 19. Chapter.

King *Egfride* tooke to wife a woman named *Edildride* the daughter of *Anna* king of the East english, of whom we haue ofte made mention, a man meruailouse godly and in al pointes notable for vertu both of thought and dede. This sayd woman had bene wedded to an other man before him, that is to saye, to the prince of the South Giruians named *Tonbert*. But he died a litle after he had married her, and then she was geuen to wife to the foresayd king. With whome she liued xij. yeres, and yet remained continually a pure and glorious virgin, euen as bishop *Wilfrid* a man of blessed memorie did shewe me enquiring of purpose of the matter, bicause many did doubt thereof, and saied vnto me that he coule of all men be a very sure witnesse of her virginite, for so much as king *Egfrid* promised to geue him landes and much money, if he coule persuaide the quene to vse his companie, though

though yet he knewe well that she loued no man in the world more then him. And it is not to be mystrusted, but that the same thinge may be done in our time also which, hath ben sometime done in times paste as trewe histories do witnesse, whereas one and the same lorde geueth the grace, which promisseth to abyde with vs vnto the end of the world. For belyde this, the signe and token of the diuine miracle, in that the flesh of the same virgin buried could not be corrupted and putrefied, doth well shewe, that she lyued alway vncorrupted and vntouched of any man. Againe it is well knowen, she besought the king very much and a long time, that she mighte forsake the cares of the world, and haue leaue to go into a monasterie, and ther only to serue Christ the true king. Which when she had at last obtayned, she entred into the monasterie of Abbess *Ebbe*, who bare a good affection to kinge *Egfride*. The monasterie standeth in a towne called *Coludi*, and the afore sayd bishop *Wilfride* gaue her the veale and habit of a nonne. Within a yere after whiche, she was herselfe made an Abbess in the ile of Ely in which place there was built a monastery of virgins dedicated to God, amonge whom she began to be a very good mother and virgin bothe in examples and also good lessons of heauenly lyfe. Of her it is sayd, that after the time that she went to the monasterie, she wold neuer weare any linnen but only wollen clothes, and seldome wash herselfe in warme bathes, saue against solemne highe feastes, as Easter, whitson tyde, or twelfetyde, and than would she be the last of all, and with her owne handes and helpe of her handemaydes wold first wash the reast of Christes virgins that were there. Very seldom also excepte on high feastes or for great necessitie dyd she eate more than onse a day, and that continually, on lesse a greater feblenesse dyd let her. From the time of the first comming to prayer together vntill the ryfing of the day she abode in the Church still continewing at her

Why the miracles here reported ought not to be mistrusted. Luc. 22.

Nonnes consecrated of bishops

prayers. And there are that say, that by the spirite of prophecie she dyd foretell both the pestilence wherof she should dye herselfe, and also did openly in all their presence declare the number of them that should be taken from this world owte of her monasterie. She was take away to our Lord in the mids of her company seven yeres after she was made Abbess. And as she herselfe had willed, she was buried in a tombe of wood in none other place than in the myds of them in such order and sort as she departed. After whome succeeded her sister *Sexburg* in the office of Abbess, which woman *Earcombert* king of Kent had had to wyfe. And when *Edildride* had lyen buried xvj. yeres, it seemed good to her sayd sister nowe Abbess, to haue her bones taken vpp, and put in a newe tombe, and remoued into the church. Whereupon she wylled certaine of the bretherne to seke a stone, whereof they mighte make a tombe for this purpose. And they taking ship (for the countree of *Eelye* is round about compassed with waters and fennes, nor hath any great stones for such purposes) came to a certaine litle citie leaste desolate and vnhabited, the which was not far from thence, and in the englysh tonge is called *Grandchester*, and straight way they found by the walles of the citie a tombe of white marble ready made very fayre, and couered very trym and fyt with a couer of the same stone: wherby vnderstanding that our Lorde hadd prospered their iourney, they gaue him thanks therefore, and browght it to the monasterie. And when the graue was opened and the body of the holy virgin and spouse of Christ taken owte into the light, it was found so cleane from corruption, as if she had dyed or bene put in the grownd the very same daye, euen as bothe the foresayd bishop *Wilfride*, and many other that knewe it, beare wytnesse. But *Cinfride* a certaine phisition, whiche was present by her bothe when she dyed and when she was taken owte of the tombe, was wonte of more certaine knowledge to tell, that when she

The ile of
Eelye.

CHVRCH OF ENGLAND. The fourth booke. 134
she lay sicke she had a very great swelling vnder her arme pit, and they bad me, quoth he, to launce that swelling, that the yll humour that was within might issue owte. Which when I had done, for the space of two dayes after she seemed to be somewhat better at ease, so that some thought that she might be cured of her grief. But the third day her former paynes tooke her againe, and straight way was she taken owte of the worlde, and chaunged all paine and death with health and life euerlasting. And when after so many yeres her bones should be taken owte of the graue, they spred a tent ouer the same, and all the company of the bretherne on the one syde, and systers on the other, stode round about synging and the Abbess with a fewe other went in, to take vp and bring forth the bones. But sodainly we heard her within crye owte with a lowde voyce, Glorie be to the name of God. And anon after, they called me in, opening the entraunce of the tente, where I sawe the body of the holy virgin of God being taken out of the tombe, and lyeng on the bead like one that were a slepe. Then dyd they also open the couering of her face, and shewed me the wound of the cut, that I had made, healed and cured, so that in meruailous wyse in the place of the open and gaping wound wherewith she was buried there appered than but litle smal signes of the scar. By side this, all the linnen clothes, wherein the body was winded appered hole and so newe, that they seemed to be put about thole chast lymnes but that very daye. And the report is, that when she was grieued with the foresayd swelling and paine of her cheeke bone and necke, she tooke great ioie in this kind of disease, and was wont to saye: I knowe most certainly, that I worthely doo beare this bourden of paine in my necke, in which I remember that when I was a gyrlle, I did beare the superfluous and vaine bourdens of tablettes and owches, and I beleue that the foueraine pitie of God doth therefore send me this grief and paine in my necke, that

What
burdens
are borne
now a dayes
of lesse
then kinges
children,
and yet no
grief felt
at all?

he may so absoyle and quit me from that gylte of vanitie and lightenesse, whereas nowe in stede of gold and pretious stones the read fire heate and burning swelling breaketh out off my necke. It happened also that by the touching of the same * Clothes wherein the corse lay, both spirits were driuen oute of certaine bodies possessed, and also other diseases healed sometimes. And it is said, that the tumber in which she was firste layd and buried, did heale certaine that were pained in their eyes, which as sone as they set their head to the same tombe and prayed, straightway had the grieve of their sore or dymme eyes taken away. The body of the virgin was taken and washed, and layd in newe clothes, and so caried into the churche, and put in the other tombe that was brought, where it is keppe vnto this daye, and is had in great reuerence. The said tumber, founde ready made, was (not without a miracle) so apte and fyt for the virgins bodie, as if it had bene of purpose made and cut out for her; the place also of the head was made by it selfe seuerally, and semed to haue bene fashioned as iuste as could be for the bygnesse of her head. This countree of Ely is in the prouince of the East english, and conteyneth about CC. householdes, and is compassed on eche syde, as we haue said, lyke an Iland, round about with either fennes or waters. And therefore of the celes which are plentifully taken in those waters, it hath his name. In this Ile this sayd handmayde of Christ desired to haue a monasterie, because, as we sayd before, she came of the nation and bloud of the East english.

An hymne of the sayd virgin.

The 20. Chap.

THe occasion semeth conuenient to put in this historie an hymne of virginite, which many yeares past we made in meter, in the lawde and prayse of the sayde Quene and virgin, which is in dede therefore verely a Queene, for that she is the spouse of Christ. And herein we shall followe the custome of the holy scripture in the historie whereof many

CHVRCH OF ENGLAND. The fourth booke. 135
many songes and psalmes are put in amonge, which were (as is well knowen) made in meter and verse.

A song or sonnet in praise of virginite and in the honour of S. Edildred.

O God, o gloriousse Trinite, in whome all rule doth alway stande,
O gloriouse God, all one in three, ayde thou the thinges we take in hand.

Of wars let Virgils verse endite, sing we the pleasant frutes of peace:
Aeneas fights let Virgil write, Christs gifts to sing let vs not cease.

My verse is chaste, it is not made, to tell of synfull Helens steth,
My verse is chaste, such wanton trade, write they that liue in wanton welth.

Of heauely gifts to speake I long, not of thassaults of ruinous Troy:
Of heauely gifts shalbe my song, the which the earth dothe nowe enioye.

Behold high God comes from aboue, the virgins pure wombe to possesse
(endlesse.

Behold high God comes for mens loue, them to redeme from death
A mayde mother bringes forth a childe, who is the father of al that is,
Borne is a son of a mayden myld, Marie the gate of God and blys.

The blessed flocke in her delight, mayd and mother of the Deitie,
The blessed flocke most pure and bright, in pure and chaste virginite.
(bowe

Her worthinesse hath made mo spring, of this chaste virgin stocke and
Her worthinesse doth daily bring, mo virgin flowers to bud and blowe.

The fyry flames the virgin pure, S. Agathe neuer shranke to byde,
The fyry flames dyd eke endure, Eulalya as gold in fornace tried.

The vgly beastes with gaping iawes, chaste Tecla conquered gloriously,
The vgly beastes with ramping pawes, chaste Eufeme lead victoriously
(stele nere drad,

The bloody sweard with laughing Locke, Agnes more strong than
The bloody sweard S. Cicilie tooke, great ioy therein no harme

LL 3 she

* The napkins and partlets taken from S. Pauls body healed the sicke and expelled diuels. Act. cap. 19. c.

In Cambridge the

she had.

The world wyde hath flowed in such, triumphing actes of sober harts,
The world wyde hath flowed in much, loue of like chaste and sober partes.

And eke our dayes with one are blest, a noble virgin verilie,

Our Edildride doth shine addrest, with like bright perfit puritie.
Of royall spirite and stocke she came, her father a famous worthy wighte,

(his sighte

Her royall spirite and noble name, was much more noble in God
She had also the soueraintie of Queene and raigne terrestriall

But she had an higher maiestie of raigne and blysse celestiall,
O virgin bright what sekst thee a man, which hast already thy spouse aboue?

(and loue.

What other husband sekst thee than, Christ is thine only spouse
I thinke that thou herein mightst doo, as dyd the mother of the heauenly king,

(ke thing.

That thou both wyfe and virgin too, mightst be like her in that il-
For when this spouse of God had past, xij. yeres in secular life and raigne,

This spouse of God herselfe did hast in life monasticall to remaine.
Vher she to heauen wholly bent, florist in vertues many and hye
From thence her soul to heauen went, to which she did her wholly apply.
This virgins body pure in ground had lyen the space of xxj. yere
Yet was the same as swete and sound, as when it first was layed on bere.

(corse

O Christ this was thy worke most true, the very clothes about the
O Christ, were faire and hole and newe, long time on them had lost his force.

The dropsy eke that foul disease, these holy shrouds did heale and cure
And diuerse had by the their ease, of sundrie griefs they did endure.

The furious fend that erst beguylde, our mother Eue maliciously

This fend so fell a virgin myld, did put to flight victoriously.
Lo bride of God see and behold, what honour in earthe to thee done is
O spouse

O spouse of Christ a thousand folde is done thee more in heauens blys
The ioyfull gifte thou doest possesse, a bride full bright for thy bridegrome,

The ioyfull gifte that neuer cesse, lo Christ him selfe to thee is come.
And thou to him melodiously, doest sing with swete and tuning voice
To him with hymnes and harmony, new and swete spouse thou doest reioyce.

The labes high throne and company follow thou shalt for euer and euer.
His loue and bonde is such to thee, noman there fro shall thee dis-
seuer.

How bishop Theodore made peace betwene the two kinges Ecgfrid and Edilfride.

The. 21. Chapter.

THE ix. yere of the raigne of Ecgfride a battaile was fought betwene him, and Edilfride king of the Marshes, by the riuer of Trent in which was slaine Elbuine king Ecgfrides brother a yōg mā of about xvij. yeres of age, and very well beloued of both the countries. For a syster of his named Osthride was wife vnto king Edilred. And whereas hereupon there semed to ryse an occasion and matter of sharper war and longer enmitie betwene the two kings, and the fierie peoples, Gods derebeloued bishop Theodore trusting in the helpe of our lord did by his holesome exhortation, vtterly quenche the fyre of so great a perill begonne, in such sorte that the kinges and people beinge pacified on both sydes, the lyfe of no man perished for the death of the kinges brother, but only a dewe amercement of mony was geuen and payd to the other kinge for amendes. The bondes of which peace did a longe time after endure betwene the sayd kinges and their dominions.

How the fetters of a certaine prisoner were lowfed, when masses were songe for him.

The. 22. Chapter.

In

IN the foresayd battaile in which was slaine king Elbuine, a certaine notable thing and wel knowen of many, happened, which we in no wise may leaue vntolde, bothe for the profit of the reader and for the glory of God. In the battaill aboue mencioned among other of the souldiers a certaine yonge man named Imma was left for dead: which when he had all that day and night following lyen among the bodies of the slayne men, lyke as he had bene dead also, at last receaued ayre and breath and reuiued againe, and fate vp, and bound his woundes him selfe, as well as he could resting himself a litle. After he arose vp and begā to go his way seeking where he might fynd some fryndes to see to him and helpe him. But as he so did, he was found and taken of his enemies of the other campe, and brought vnto their Lord, who was an Erle subiecte to king *Edilred*. Of whome being demanded, what he was, he feared to cōfesse that he was a souldier, and thought better to answer that he was a poore husband man of the countre, and one that had wyfe and children, and that he came forth with such other as he was to bring vittailes to the souldiers. But for all this the sayd Lorde suspected him and willed his woundes to be looked vnto: and when he began to wex hole, he cōmaunded him at night season to be kept in bondes, least he should scape away: but beholde no bondes could holde him, but as sone as they were gone that had bound him, his bondes and fetters wer straight way loosed. For he had a brother, whose name was *Tūna*, a priest and Abbot of a monastery in the citie, which of his name is called vnto this day *Tunnacester*: who when he heard that his brother was slaine in the battaile came to seeke, if he might happely fynd his bodie. Where he finding one that was in all pointes like him, and thinking it to be him in dede, brought him to his monasterie, and buried him honorably, and did often times cause masse to be saied for his soule: By the saying of which masses that

An example for
the cōfir-
matio of
purgato-
ry.

that, which I sayd, came to passe, that noman could bynd him, but that he was straight way loused againe. Then the Erle that kepte him began to wonder here at, and to enquire of him, what the cause was that he coulde not be bound, and whether perhaps he had about him any loosing letters, such as men talke of that he could not be bound by the vertue of them. But he aunswere, that he knewe no such arte nor conning: but I haue a brother, quod he, in my countre, one that is a priest and I knowe that he thinkes I am slaine, and therefore doth oft saye masse for me: and if I were nowe in an other world, my sowl shoulde be there loused from paynes throughe his intercessions and prayers as my body is here from bondes. And while he was thus kept a certaine space in the Erles howse, some that marked him more diligently, sawe by his countenance, behauiour, and talke, that he was not (as he had sayd) of the common poore sort of people, but of some good house and degree. Therefore the Erle called him secretly, and examined him more straightly of whence he was. Promising that he wold doo him no harme in the world, if he wold playnly vtter and shewe himselfe, what he was. Which thing when he had done, and declared himselfe to be one of the kinges seruantes, wel, quoth the Erle, I knewe by thy wordes and awnsweres, that thou were no husbandman of the countre. And thou art well worthy to dye nowe, for that all my bretherne and kynnesmen were slaine in that battaile, yet I will not put thee to death, for breaking of my faith and promyse. And therefore as soone as he was full cured, the Erle sent him to *London* and solde him to a marchant of *Friseland*. But neither he, nor any man els as he was lead thither, could bynd him by any meanes. And yet his enemies dyd lay on him many and sundry kindes of fetters which yet allwaies were loosed. When he that hadd bowght him, sawe, that he cowlde be kept and holden in no bondes, he gaue him leaue to ransome himselfe, if he were able.

The sacrifice of
the Masse
propitiatory.

For after abowt viij. a clocke in the morning when masses began to be sayd, his bondes and fetters were euer lowfed. And thus vpon his othe either to come againe, or els to send his ransom, he was let go, and came to kent to kinge *Lodhere*, who was sonne to the sister of Quene *Edildrede* of whom we haue spoken before, and himselfe had bene sometime a seruauant of the sayd Queenes. There he sued to the kinge for so much as wold pay his ransom, which he obtained, and sent it (as he had promised) to him whose prisoner he was. Afterward he returned to his countree, and came to his brother, and declared him in order all the aduersities that had happened vnto him, and also what comfortes and succours he had had in the same. And he knewe, by that his brother told him, that his bondes were loosed at those times specially, in which masses were said and songe for him. He vnderstoode also, that the other helpes and succours that happened to him in his danger, came of the heauenly gyfte and grace throwgh his brothers intercessions and offering of the holy holosome hoste and sacrifice. Many that heard these thinges of this man, were styrred vp and enflamed in fayth and godly deuotion, vnto prayer, vnto almesse and charitable dedes, and to offer to our Lorde hostes of the holy oblation and sacrifice, for the deliury and reliefe of their frindes, that were departed this worlde. For they vnderstood thereby and knewe, that the holosome blessed sacrifice was effectuous to the euerlasting redemption and ransoming bothe of soule and bodie. This storie was told me of one of them that heard it of the very man in whome it was done, and therefore knowinge it to be true and certaine, I dowbted no whit, to put it into this our ecclesiasticall historie.

Of the lyfe and death of Abbess Hilda.

The 23. Chap.

THe yere following after this, which was, the yere of incarnation of our Lorde DCLxxx. the most deuowt and god-

godly seruauant of Christe Hilda Abbess of the monasterie, that is called Streanes halch (as we before mentioned) after many heauenly dedes that she did in this world, passed owt of this lyfe to receaue the rewardes of the lyfe of heauen, the xvij. day of Nouember, when she was three score and six yeres of age. The which number of yeres equally diuided into two partes, she lyued, the first xxxij. in secular lyfe withe most noble and worthy conuersatiō, and as many after did she dedicate to our Lord more nobly and worthely in monastical life. For she was come of noble birth, and was the dawghter of kinge *Edwins* nephewe named *Hererike*, with which kinge also at the preaching of *Paulinus* of blessed memorie the first bysshopp of Northumberland, she receaued the fayth and sacramentes of of Christe, and dyd syncerely kepe the same, vntill she deserved to come to his sight and vision, whome only to serue after she had determined, and forsaken this secular lyfe and world, she went to the prouince of the East english. For she was allied to the king there, and from thence she desyred, if she might by any meanes, to forsake her countree and al that euer she had, and go into Fraunce, and therein the monasterie named *Cate* to leade a pilgrimes and exuls lyfe for our Lordes sake, that she might the more easly deserve to enioye an euerlasting countree in heauen. For in the same monasterie her syster *Herefwide* mother to *Adulphe* king of the East english did at the same very tyme lyue vnder rules and disciplines of religion abyding and looking for the crowne euerlasting: whose example she mynding to followe and liue a straunger out of her owne countree, dyd abyde in the said prouince one hole yere. After which being called home againe into her countree by bysshopp *Aidan*, she had deliuered her the landes of one Lordship at the north coast of the riuer Were, in which she liued also the space of one yere, and lead a monasticall lyfe with a fewe other of her companie. After this she was made Abbess in the mona-

Vow and
habit mo-
nasticall.

Colche-
ster.

sterie that is called *Heortheu*, which monasterie had bene builte not long before of the godly and deuout handmayed off Christ *Heiu*. Which is said to be the first woman in the prouince of Northumberland, that tooke the vowe and habit of a Nonne, being blessed and consecrated by bisshop *Aidan*. But not long time after the making of the monasterie she departed thence to the citie of *Calcaria*, whiche is called of the english men *Calcester*, and there she appointed to abyde and continewe. Now this other handmayd of Christ *Hilda* being placed to rule this monasterie, dyd strayght procure to order and dispose the same in all pointes with regular lyfe and discipline, in such wise as she could be best entrusted of them that were learned. For both bisshop *Aidan*, and as many religious persons as knewe her, for the great wysedome and loue to serue God, that was in her, were wont ofte times to visit her, louingly to helpe her, and diligently to instructe her. Thus when she had certaine yeres gouerned this monasterie in great obseruation and straighnes of regular lyfe and order, it was her chaunce to take in hand the buylding and disposing of a monasterie in the place called *Straneshalch*, which busynes committed vnto her she finished with all speede and diligence. For she furnished and framed it with the same rules and orders of regular lyfe, with which she had disposed the other monasterie before. And truly she dyd there teache singularly the workes of righteousnes, deuotion, chastitie, and other vertues, but specially of peace and charitie, in such wise that after the example of the primitiue church, there was none riche there, none poore, but all thinges common to all, for nothing semed peculiar and priuate to any one. She was of such wysedome, that not only all meane persons in their necessities, but also kinges and princes dyd seke and find counfel of her: Such religious men, as liued vnder her gouernace, she made to bestow their time in the reading of the holy scriptures, and in the exercise of the workes of

of

CHVRCH OF ENGLANDE. The fourth booke. 139
of vertue, that out of her monastery many might easely be founde, mete and worthy me to serue the church, and the aultar. And in dede we haue sene in a short space fise bishops oute of the same monasterie, all, men of singular merite and holynesse, whose names are these *Bosa*, *Adda*, *Ostfor*, *Iohn*, and *VVilfride*. Of the first we haue spoken before, howe he was consecrated bisshop of *Yorke*. Of the second to speake shortly, he was made bisshop of *Dorcister*. Of the two last we shall speake afterwarde, of which the one was consecrated bisshop of *Hagulfstad*, and the other of *Yorke*. Of the middlemost let vs now say somewhat. When he had in both the monasteries of Abbess *Hilda* diligently applied the reading and studieng of the scriptures, at last desiring more perfecte exercises, he came to ket to the Archebisshop *Theodore* of blessed memorie. Where hauing continued a certaine space and spent his time in holy studies and reading, he found also the meanes to go to Rome, which at that time was counted a thing of great vertue and deuotion. From thence retourning home againe to England, he went vnto the prouince of the *Vidians* ouer which king *Ostic* raigned than, and there he remained a long time, preaching the word of faith, and also giuing himselfe for an example of life to all that knewe and heard him. At which time the bisshop of that prouince named *Boselus* being so sicke and weake, that he could not himselfe fullfill the office a bisshop, by all mens iudgement and consent the foresaid man was elected and chosen bisshop in his place, and at the comaundment of king *Edilred* was consecrated by bisshop *VVilfride* of blessed memorie, who at that time was byshop of the Middleenglish. For *Theodore* tharchebisshop was than dead, and none other as yet made bisshop for him. In which prouince a litle befor, that is to wytt, before that foresaid man of God *Boselus*, one *Tatfrid* a man most stout, couragious and well learned and of an excellent wyt, was elected bisshoppe out of the monasterie of the said Abbess: but he

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Going to
Rome ac-
compted a
matter of
deuotion
in our pri-
mitiue
church.

was taken away and died before his time, ere that he might be consecrated. This foresaid handmayde of Christ Abbess *Hilda*, whome, all that knewe her, were wont to call mother for her notable grace and godlinesse, was not only in her owne monasterie an example of lyfe to them that were with her, but also to many other that were far of the ministred occasion of saluation and amendement, to whom the happy report of her doing and vertuous liuing came. And so was fulfilled the dreame, that her mother *Bregofwid* had, when this was but an infant. For when her husband *Heriric* was out of his countre as an outlawe vnder *Cerdix* kinge of the Britons, where also he was at last poysonned, she sawe in a dreame, that he whom she sought with al diligēce, was as it wer sodainly takē out of her sight that no signe and token of him any where did appere. But as she yet busily sought for him, she found by and by a very pretious ouch and iewel vnder his garmēt, which as she did wel marke and consider it semed to shine and glister with brightnesse of so great a lighte, that it filled all the borders of Britannie, with the grace thereof. The which dreame was proued true in her doughter, whome we speake of. Whose lyfe not to her selfe only but to many other that wold lyue well, did geue examples of the workes of light. But nowe when she had many yeres ruled this monasterie, it pleased the mercifull worker of our saluation, that her holy soule should also be examined and tried with long sicknesse of the body, that after the example of the Apostle,

2 Cor. 22. *her vertue might be made perfect in infirmitie and weakenesse.*

For she was stricken with feuers, and begā to be greuously vexed with the heate, and was in the same wise sicke and diseased for the space of vi. yeres. In all which time she did neuer omit and let passe, both, to giue thanks to her creatour, and also to teache and enstruete openly and priuately the flocke committed to her charge. For by her owne example she warned them all, both to serue our Lorde dewly when he geueth them their bodily

dely health, and also thanke him continually and faithfully in worldly aduersities, or bodily infirmities and sicknesse. And thus the seuenth yere of her sicknesse, the grief and paine touning toward the hart and inward partes she came to her ende and last day in this worlde, and about the crowing of the cocke after she had receaued the viage prouision of holy howsell she called vnto her he handmaidens of Christ that were in the same monasterie, whome as she admonished and counselled to kepe the euangelicall vnite amonge them selues and with other, at the very last worde and making of this her exhortatiō she gladly and willingly saw the houre of her death yea rather (to speke with Christs owne wordes) she passed from death vnto lyfe. In which very night our almightie Lord vouchesafed to reuele her death and departing by a manifest and plaine vision in an other monasterie that was a good way of, named *Hacanes*, the which she had buylt the same yere. For there was in the same monasterie a certaine Nonne named *Begu* which had serued our Lord in monasticall conuersation and blessed virginite xxx. yeres and more. This Nonne taking her reast at that time in the dortour howse, heard sodainly in the ayer the knowen sound of the bell, wherewith they were wonte to be called vp to prayers, when as any of them was called out of the worlde. And opening her eyes (as she thought) she sawe the rooffe and top of the house vncouered, and all aboue full of light. Which light as she earnestly marked and looked on, she sawe the soule of the foresayd handmaid of God in that light caried vnto heauē, accompaigned and lead by Angells. And as she then started out of her sleape, and sawe other sisters taking their reast about her, she knewe and perceaued, that that which she sawe was shewen her either in a dreame or in some vision of minde. And by and by she rose vp for ouermuch feare that she had, and ranne to the virgin, which was then gouernesse of the monasterie in the Abbess stede, whose

whose name was Frigit, and with much weeping and teares, and drawing long sighes told her that the mother of them al Abbess *Hilda* was nowe departed this worlde, and with a meruailouse great light, which she sawe, and company of Angells leading her, ascended vp to the gates of euerlasting lighte and fellowship of the heauenly citifens. Which when she had heard, she raised vp all the sisters, and called them to church, willing them to be occupied in prayers and psalmes for the soule of their mother. Which thing as they diligently did the rest of the night, at the breake of the day there came certaine brethren from the place where she died, to bring worde of her departing. Which the other answered that they knewe of before. And when they had declared in order howe and when they had learned the same, it was found that her passing was shewed them by the vision at the very same houre, that they reported her to passe out of the world. And with a goodly consent and agreement herein it was by the worke of God so disposed, that when the one sawe presently her departing out of this lyfe, at the same time the other did knowe her entring into the perpetuall lyfe of soules. These two monasteries are distant a sonder almost xiiij. myles. It is also reported, that in the same monasterie to, where the foresayd handmayde of God died, one of those vowed virgins to God, that loued her more then the rest had her departing shewed vnto her the same night in a vision, and sawe her soule go to heauen with angells, which thing the very same houre it was done she opened and declared to those handmaydes of Christ that were with her and called them vp to pray for her soule, and that, before the rest of the company knewe of her departing: which thing to be so, was anon after declared to the hole company when morninge came. For at that houre this Nonne was alone seuerally with certaine other handmaydes of Christe, in the outmost places of the monasterie, wher such as we-

re such women as were newly come to religion, were wonte to be tried and abide the time of probation, vntill they were instructed in the rule and order, and then taken into the fellowship of the rest, and professed.

Howe the gyfte of synging was miraculowsly giuen to a certaine brother in the monasterie of this Abbess.

The. 24. Chap.

IN the monasterie of this Abbess there was a certaine brother notably endewed with the speciall grace of God, which was wont to make songes and meters fit for religiō and godly meditation, in so much that what so euer he learned of the holy scriptures by other mens expounding, he toured and made the same anon after with poeticall and musicall wordes set together withe wonderfull swetenesse and melodie in his owne mother tonge. With whose verses and songes the mindes of many men were ofte enflamed to the contempt and despying of the world, and desire of the euerlasting lyfe of heauen. After whome diuerse other among the english men assayed to make godly and deuout meters, but noman cowlde matche his connyng therein. For he learned this arte of synging and making, not towght of men, nor by any mans helpe, but he receaued the gyfte therof freely by the only ayde and grace of God. And therefore he cowlde neuer make any fond or vayne balade, but such things as belonged to religion and godly meditation were only mete to come owt of his religiouse and godly mowth. For as long as he was a secular man, which was, tyll he was well stricken in age, he neuer had learned any such matter of synginge. In so much that sometimes at the table, when the company was set to be mery, and agreed for the nonce, that eche man shoulde syng in order at his cource, he, when he sawe the harpe to come nere him, rose vp at myds of supper, and gat him owt of doores home to his owne howse. And as he so dyd on a certaine time, getting him owt of the

place where they were drinking and making mery together, to the stable among the beastes which he had appoynted him to kepe and looke to that night, and when the howre of slepe came, was gone his way quietly to bed, as he laye, he dreamed that a certayne man stood by him, and bad him, God spede, and calling him by his name, sayd to him, *Cednom*, I pray thee singe me a songe. Whereto he made awnswere and sayd, I can not syng. For that is the matter why I came owt from the table to this place here, bicause I cowld not singe. But yet, quoth he againe that spake with him, thou hast somewhat to syng to me. What shall I syng? quoth he. Sing, quoth the other, the begynning of al creatures. At which awnswere he began by and by to singe in the lawde and prayse of God the creatour, verses which he had neuer heard before, of which the sense and meaning is thys. *Nowe must we prayse the maker of the heaucnly kingdome, the power of the creatour, his counsell and deuysse, the workes and actes of the father of glorie. Howe he being God eternall was the maker and author of all miracles, whiche first vnto the children of men created heauen for the top of their dwelling place, and after the omnipotent keper of mankinde created the earthe for the floure thereof.* This is the meaning, but not the order of the wordes which he sang in his sleape. For verses be they neuer so wel made can not be tourned out of one tonge into an other word for worde, without leauing a great pece of their grace and worthynesse. Now when he awooke and rose vp, he remembred stil by harte all the thinges that he had songe in his slepe, and dyd straight way ioine thereto mo wordes in the same maner and forme of meter, and made vp a song fytted to be songe and applyed to God. And on the morowe he came to the farmar or baylie vnder whome he was, and tolde him of the gifte that he had receaued, and being browght to the Abbess he was commaunded in the presence of many learned men to tell his dreame, and rehearse the song, that it might by
the

the iudgement of them all be examyned and tryed, what or whence the thing was which he reported. And it semed to them all, that some heauenly grace and gifte was graunted him of our Lorde. For more triall whereof they recited vnto him the processe of some holy storie or example, willing him, if he cowld to tourne the same into meter and verse. Which he tooke vpon him to doo and went his way, and on the morowe after came againe and browght the same made in very good meter, which they had willed him to doo. Whereupon straight way the Abbess acknowledged and embracing this grace and gifte of God in the man, enstructed and exhorted him to forsake the world, and the lyfe thereof, and to take the monasticall lyfe and profession vpon him. Which he did and was thereupon by the commaundment of the Abbess placed in the company of the bretherne, and by her appointement tawght and enstructed in the course of holy scripture. But he what soeuer he cowld heare and learne, would afterwarde thinke vpon the same againe by him selfe, and chewinge thereon lyke a cleane beast at his cudd, would turne it into very swete meter, and melodiously singinge the same, made his teachers to become his hearers againe. His songes were of the creation of the world, and beginnyng of mankynd, and al the storie of Genesis, of the going of Israel out of Aegypt, and their entring into the land of promise, and of many other histories of the holy scriptures. Of thincarnation of our Lord, of his passion, resurrection, and ascension into heaue, of the coming of the holy ghost, of the doctrine and preaching of the Apostles. Also he was wont to make many songes and meters of the dread of domes day and iudgement to come, of the horrible paynes of hell, and of the ioyes and sweteness of the kingdome of heauen. And many other also of the benefits and iudgements of God. In al which, his endeouour was to pull away men from the loue of wickednesse, and styrrer them vp to the loue and readinesse
NN 2 of

of vertue and good lyfe. For he was a man very deuout and religiouse, and humbly obedient to his rules and disciplines. And very zelouse and feruently bent against them that would doo otherwise. And therefore he ended his lyfe with a good ende. For when the houre of his departing was at hande, he was taken before and diseased xiiij. dayes with bodyly sickenesse, and yet so temperatly, that he might all that tyme both speake and walke. There was there by, a litle house into whiche they that were sicke were wont to be brought, and such as were lykely shortly to dye. This man desyred him that serued him, the same eueninge before the night that he should depart out of the world, to go and prouide him a place to reast and lye in that house. The other maruailed why he desired the same, for he was nothing likely to dye so sone. But yet he did as he was bid. When they were there placed, and were meryly talking and sporting amonge themselues and them that were there before, being now about midnight he asked and enquired of them all, whether they had the sacrament there within. What nede, quoth they, is there of the sacrament, for your tyme is not come to dye yet, that are so meryly talking with vs, as a man in good health. But yet, quoth he againe, doo ye bring me hither the sacrament. Which when he had taken in his hand he asked them, whether they were all of a quiet minde and perfit charitie toward him, without any quarell, grudge, debate, and rancour. They aunswared all, that they were of very good mynd and will toward him, and far from al wrath and displeasure: and they asked him againe, whether he bare good will and affection toward them. He aunswared by and by, I do beare, my dere children, a quiet and good mynd to all Gods seruantes. And there withall arming him selfe with that heavenly foode made him ready to enter into the other lyfe. Then he asked, howe nyghe the houre was, that the bretherne should ryse to saye their night laudes and seruice to our Lord, It is not far of, quoth

The fer-
mary.

Reseruati-
on of the
blessed Sa-
crament.

Howe se-
ling befor
er death.

quoth they. Wel than, quoth he, let vs abyde and tarie for that houre. And blessing himselfe with the signe of the holy crosse he layd downe his head on the bolster, and so falling a litle in a slomber ended his lyfe in quiet and silence. And thus God wrought with him, that euē as he had serued our Lord with a simple, plaine, pure mynde and quiet deuotion, so lykewise he might come to the sight and vision of God, leauing this worlde with a quiet and still death. And that also the tounge whiche had made and inuented so many goodly meters and hole-some wordes in the prayse of the creatour of all, might conclude and shut vp the last wordes in the praise and lawde of the same, blessing himselfe, and commending his spirite into the hands of our Lord. It appereth also by these thinges that we haue tolde, that he knewe before and forsaue the time of his departing.

Blessing
with the
signe of
the crosse.

Of a vision that appered to a certaine man of God before that the monasterie of the towne Colodon was burned.

The 25. Chap.

ABout this time the monasterie of virgins, which stanneth in the towne of Colodon of which we haue made mention aboue was through negligence by a great misfortune consumed with fire. Which thing notwithstanding happened also for the wyckednes of them that dwelled in the same, and specially of the chief and elders thereof, as all men might easily see that knewe it. And the open scourge of God dyd mercifully whippe them euen at the beginning, that being thereby corrected they might lyke the Ninuities tourne away the wrath of the iust iudge from them by fastings, weaping, and prayers. In the same monasterie there was a certaine man a Scotborne named *Adaman*, leading a very deuout lyfe vnto God in chastitie, abstinence and prayer, in such sort, that he neuer dyd eate nor drinke, saue only eche Sonday and thurs-day: and oftentimes also he passed ouer whole nightes watching

A Nunne-
rie burned
for the sin-
nes of the
inhabitā.

Confessio
to the
priest.

Psal. 94.

Penance
enjoyed.

in prayer: which straightnes of hard lyfe he began at the first of dewtie and necessitie to amend his former syn and yl liuing, but in proceſſe of time he had tourned that necessitie into a continuall custome. For whereas in his youth he had committed a certain greuouse offense and sin, that coming ofte to his mynd and remembrance, considering in his hart the greatnes thereof, he abhorred it and trembled therat exceedingly, and feared the pounishment of the sharp iudge vppon him for the same. Resorting therefore to a priest and hoping of him to lernesome remedy of saluation, he confessed his syn to him, and desyred him to giue him counsell, whereby he might flee and escape the wrath of God and vengeance to come. The priest when he had heard his offense and sin, said. A great wound requireth a greater cure and medicine: and therefore geue thy selfe to fastinges, and prayers, as much as thou art able, to the ende that *coming before the face of our Lorde in confession* thou maiest deserue to fynde him mercifull vnto thee. But he for the passing grief of the gilty conscience that held him, and desyre that he had to be sone assyled of the inwarde bondes of synnes wherewith he was laden, sayd: I am yonge of age, and strong of bodie. And therefore what soeuer ye put me vnto, so that I may be saued in the day of our Lorde, I will easely beare it all, and though eye bid me to stand the whole night and spend it in prayers, and passe ouer the whole weke in abstinence. It is very much (quod the priest) to endure the whole weke without sustenance of the bodie, but it suffiseth to faste two or three daies at onse. And this doo thoue vntill I come againe to the after a short time, and shewe thee more fully what thou must doo, and howe long thou must continewe in penance. After which wordes the priest appointed him what penance he shoulde doo, and went his way. And through a sodaine occasion that happened he passed into Ireland, where he was borne, and came not to him againe,

as

as he had promised to doo. Yet the yong man remembring both his commaundement, and also his owne promise, gaue himselfe wholly to weping, penance, holy watchinge and continence, in such wise that (as I sayd before) he neuer tooke sustenance saue only thursdaies and sondays, but continually fasted all the other daies of the weke. And when he had heard that his ghostly father was gone into Ireland, and there departed, euer after from that time he kept this maner of fasting, according as it was first appointed him. And the thing which he had onse begon to doo for compunction of his syn and dread of Gods vengeance, the same did he now, without lothesomnesse or werynesse, yea with pleasure and delight for the reward that followed, and for the feruent loue of God. And as he now long time had continewed diligently the same, it chaunced that on a certaine day he went out of the monasterie to some place a good way of, hauing one of the bretherne with him in his companye. And when they had done their iourney and were comming home againe, drawing nere the monasterie they beheld and vewed the goodly high building of the same, wherat the man of God braſt out all into teares, and with his weping countenance bewrayed the heauynes of his harte. Which thing when his fellowe sawe, he asked him why he so did. O quod he, al these buildinges that you see, both the common that belong to many, and the priuate houses of particular persons shall shortly be tourned into ashes and consumed by fyre. Which he hearing, as sone as they came into the monasterie, found the meanes to tell that to the mother of the couent, named Ebba. Who being troubled at such a warning and fortelling, as good cause was, sent for the mā vnto her, and enquired the whol matter of him diligently, and how he knewe the same. Of late, quod he, being occupied at night time in watching and saying of psalmes, I sodainly sawe one stand by me, of a straunge and vnknown fauour. At whose

pre-

presence when I was sore afraide, he bad me not to feare, and then in familiar wise he spake to me thus and sayd. Thou doest well in that this night time of reast, thou hast had the strength, not to geue thy selfe to ease and sleape, but to be occupied in watching and praying. Whereto I aunswere and sayd, that I knewe my selfe to haue great nede to continewe in holysome watching, and to make diligent and dewe intercession to our Lord for my synnes. Thou sayest true, quod he farther, that thou and many other haue nede to redeme and satisfie for their synnes with good workes, and at such time as they are at leasure from worldly paines and busynesse, to labour the more freely for the desyre of euerlasting wealth: but yet very fewe doo so. For right nowe haue I walked through all this monasterie in order, and looked in euery selle and bead, and of them all, sauing thee, haue I found not one occupied aboute the sauing of his owne soule: but they are all both men and women either depely drowned in sleape, or watching vnto wickednes and syn. For the litle houses that were made to pray or reade in, are nowe tourned into chambers of eating and drinking, and talking, and other enticement of yll. And the virgins, vowed vnto God, contemning the reuerence and regard of their profession, as ofte as they haue any leasure thereto, do occupie themselues in weauing and making fine clothes, wherewith they may set forth themselues lyke brydes, to the daunger and great perill of their estat and professiō: or els to get the loue of strangers and men abroad. And therefore is there worthely prepared from heauen for this house and them that dwel therein a greuouse punishment and vengeance by fyre. Then quod the Abbess, And why wold ye not soner tell me herof when ye knewe it? Forsooth, quod he, I feared so to doo for respecte of you, least ye wold perhap be ouermuch troubled therewith. And yet take ye this comfort herein, that this plage and punishment shall not fall in your dayes. This vision being spread

Abuses of
religious
persons
punished
by God
from hea-
uen.

abrode

abrode and knowen, they of the place began somewhat to feare for a fewe daies, and to amend them selues, and leaue their naughty lyfe. But after the death of the Abbess they retourned to their old naughtynesse, yea and to worse to. And when they sayd and thought themselues in peace and fastie, they were anon stricken with the punishment of the foresayd vengeance. All which thinges to haue bene thus done in dede, the most Reuerend Giles my fellow priste reported vnto me, who lyued than in the monastery: and afterward, (for that many dwellers there went thence bycause of this ruyn) lyued a long time in our monasterie, and there dyed. This haue I thought good to put in our historie to this end, that we might warne the reader and put him in mynd of the workes of our Lorde, howe dreadfull and terrible he is in his iudgementes and counselles ouer the children of men. And that we serue not at any time the allurementes and prouocations of the flesh, lytle fearing the iudgement of God, least perhap his sodaine wrath strike vs, and scowrge vs iustly and sharply either with temporall losses and plagis, or els deale more hardly with vs and take vs quite away to perpetuall paine and perdition.

Of the death of king Ecgride and king Lothar.

The 26. Chap.

THe yere of thincarnation of our Lord DCLXXXIIII. *Ecgride* king of Northumberland sent *Bertus* his captaine generall with an hoste of men into Scotland, and miserably spoyled and destroyed the harmelesse seely people, which had euer bene great frindes to the english nation, in so muche that the hand and force of the enemy spared not the very churches and monasteries. Yet the men of the Ile as far as they were able dyd both resiste and withstand force with force, and also calling on the ayd of Gods mercy, dyd long with continuall cursinges make supplication to be reueged from heauen. And although such as curse cannot possesse the kingdome of

OO heauen

heauen, yet it is beleued, that they which for their vnmerryfulnes were worthely accursed, dyd shortly suffer the punysshmentes of their wickednes by the vengeance of God. For the next yere after this, the same king against the aduise and counsell of his frindes, and specially of *Cutbert* a man of blessed memorie, who of late had bene consecrated by shopp, dyd rashly and vndiscretly go forth with an armie to waste the prouince of the Redshankes. Who making as thowghe they fled, browght him vnto the straights of the hilles where was no passage, and there with the most parte of his hoste, that he had browght with him, he was slayne the xl. yere of his age, and xv. yere of his raigne, and xx. day of maye. And in dede (as I sayd) his frindes and counsell would not suffer him to begyn this war, but euen as the yere before he wolde not giue eare to the most Reuerend father *Ecgbert*, for settinge vpon Scotland that dyd him no harme, so was this nowe giuen him for a punysshment of that syn, that he wold not harken vnto them that labowred to call and staye him from his owne destruction. After which time the hope and prowesse of the dominion of the English began much to decaye and go backward. For the Redshankes recouered againe their landes and possessions which the English men did hold, and the Scottes that were in Britaine, and also a certaine part of the *Britons* got againe their freedome and libertie, which they hitherto haue yet these xlvi. yeres or thereabowt. Where among many of the englishmen that were eyther slaine with the swearde or made bondmen, or scaped fro the land of the Redshankes by fleeing, the most reuerend man *Trumwini*, which had bene byshop ouer them there, departed with his company that were in the monasterie of Ebbercune, the which standeth in the Englysh region, but nighe vnto the straight that diuideth the landes of the english and the Redshankes. And commending his felowes to his frendes abrode in diuerse monasteries where he best might,

The wel-
shamen.

him-

CHVRCH OF ENGLAND. The fourth booke. 146
himselfe went to the ofte mentioned monasterie of Gods seruantes and handmaydes, named *Streanehalch*, and there chose him his abyding place: where with a fewe other of his company he lead his lyfe a long time of yeres in monasticall straightnesse, very profitably not to himselfe only, but to many other also. At which time there gouerned the same monasterie a certaine virgin of the kinges blood named *Elflet*, and their mother *Eanfleda* together, of whome we haue before made mention. But when this byshop came thither, the good and vertuous Abbesse found thereby not only great helpe in her charge and gouernaunce, but also comforte to her owne lyfe and conuerlation. After king *Ecgfride* succeded in the kingdome *Alsfrit* a man very well learned in the scriptures, who was said to be *Ecgfrides* brother, and sonne to king *Oswine*. This man dyd nobly and worthely recouer the decayed and destroyed estate of the kingdome, thowghe the boundes and greatenes thereof were nowe more narowe. This same yere, which was from thincarnation of our Lorde DCLXXXV. dyed *Lothere* n. 635. king of kent the vj. daye of February, when he had raigned xij. yeres after his brother *Ecgbert*, who raigned ix. yeres. For this *Lothere* was wounded in the battaile of the *South Saxons*, the which *Edrich* the sonne of *Egbert* fowght against him, and while he was at surgerie in curing he dyed. After whome the sayd, *Edrich* raigned one yere and an halfe. Who departing without issue, that kingdome was for a space throwghe vncertaine and foraine kinges fore decayed and destroyed, vntyll the lawfull and legitimat king *Vitred*, who was *Egberts* sonne came and was quietly settled therein, who both by good religion and princely prowesse deliuered his people from foraine forse and inuasion.

Howe Cutbert the man of God was made bisshop, and howe he liued and tawght while he yet was in his monasterie and monasticall conuerlation.

The.27. Chapter.

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IN

Holy Ilō.
de.
The Ilē of
Cochette.

IN that same yere that king *Egbert* ended his lyfe, he caused (as we haue sayd) *Cutbert* an holy and reuerend man to be consecrated bishop of the church of *Lindessjarre*, who had lyued a solitarie lyfe many yeares in great continencie bothe of body and mynde, in a very smal yle, called, *Farne*, whiche lyeth distant from the said church of *Lindissjarre* almost ix. myles a good waye in the mayne Ocean sea. This man from the first beginning of his childhode was alwaies feruently desyrouse of religiouse lyfe, and when he was growen somewhat toward mans state, he tooke both the name and habite of a monke. For he entred first into the monasterie of *Mailros*, which standeth on the banke of the riuer *Tyne*, and was at that time gouerned of Abbot *Eata*, the mekest and mildest man of a thousand. Afterward he was taken from thence, and made bishop of the diocese of *Hagulfstald* or *Lindissjarre*, as we haue aforesaid. The which see was before gouerned by *Boisill* a man of great vertues, and graces and of a propheticall spirite. Whose humble and diligent scholer *Cutbert* had bene, and learned of him the knowledge of the holy scriptures, and examples of good workes. Which man after he was gone to God, *Cutbert* was made head of the same monasterie, where both by the authoritie of his master, and example of his owne dooing he instructed and brought many vnto regular lyfe and discipline. Neither did he only giue vnto the monasterie both admonishementes and examples of vertuouse and regular lyfe, but also laboured to tourne the common people far and nere thereabout from the lyfe of their carelesse conuersation, to the loue and longing of the ioyes of heauen. For many folke at that time did profane and defyle the fayth that they had with wicked workes and dooinges, some also in the time of the great death and plague, setting at nought the sacramentes of fayth (wherewith they were endewed) ranne to the erroneous medicins and sorceries of idolatrie, as though they were

The life
of S. Cut-
bert being
yet a mon-
ke.

able by enchantementes or withcrafte, or any other secrete arte and coning of the deuill to staye and kepe of the plague sent from God the creatour. Both which sortes of people to correcte, and reprove their erroneouse and yll dooing this good father would go out of the monasterie somtime on hortebacke, but moo times on fote, and come to the villages lyeng thereabout, and preache the way of truthe to them that were astraye. Which thing also *Boisill* was wont to doo in his tyme. For it was the maner of the people of England at that time, that when any of the clergy or any priest came to a village, they would all by and by at his calling come together to heare the worde, and willingly harken to such thinges as were said, and more willingly followe in workes suche thinges as they could heare and vnderstande. Nowe this man *Cutbert* had such a grace and skill in vtterance, such a zeale in persuaading, such an Angels face and countenance, that none that was present durst presume to hyde the secrettes of his hart from him: but dyd all openly declare in confession the thinges that they had done: both for that they thoughte that the same could in no wyse be hid from him, and also that they might be shryuen and cleansed from their synnes throughe the dewe frutes of penance as he should appoint them. This good man was wont to resorte vnto those places and villages most commonly that stode a far of in styppe and craggie hylles, and whiche other men were afraid to come at, or els being lerned lothed to visit bicause of the vnseemely dwelling and vplandish rudenesse of the inhabitants. And yet he dyd so ioyefully giue himselfe to this godly and charitable labour, and so diligently instructed them with good and holesome doctrine, that he would go out of the monasterie oftentimes, and not come home againe in an whole weke, sometimes not in two or three, yea not in a whole moneth, but all that time tarie in the hylles among the poore folke of the countree, exhorting them to the ioyes of

heauen both with the worde of preaching, and worke of vertuouse example. When this reuerend seruante of our Lord had lyued many yeares in the monasterie of *Mailros*, and excelled in great signes of vertues, the most reuerend Abbot there *Eata* remoued him to the yle of *Lindesfarne*, that he might there also set forth to the bretherne the keping of regular discipline both with the authoritie of an head and ruler, and also expresse and shewe the same by his owne doing and example. For this most reuerend father did at that time gouerne the same place as Abbot thereof. Though of olde time in that place both the bishop was wont to abyde together with his clergie and ministers of his church, and the Abbot with the monks, who did also notwithstanding belong to the houshold, and cure of the bishop. For *Aida* which was the first bishop of that place, came thither with monkes being also a monke himself, and did there place and begyn monasticall lyfe and conuersation: enen as before also the blessed father *Augustine* did in kent, as is well knowen, and as we haue declared before, at what tyme as the moste reuerend Pope *Gregorye* wrote to him, on this wyse. *Forasmuch as, dere brother, it is not mete for you that are entrusted and brought vp in monasticall rules and orders to be and dwell seuerall from your clergie and chapplins in the church of England, which is of late by the worke and grace of God brought vnto the faith, you must therefor vse this lyf and conuersation which our fathers vsed in the beginning and rysing of the primitive church, among whom noman did call any thing his, of all that they had: but all thinges were common among them.*

Howe the same man lyuing an anchors solitarie life did by praying bring furth water out of a stone ground, and also receaued graine by the labour of his hande out of sowing time.

The. 28. Chapter.

After this, *Cuiberte* encreasing in the merite of religious and holy deuotion came also to the secret silence of an Anchors lyfe and contemplation. And bicause many

many yeres passed, we haue sufficiently writtē of his life and vertues both in heroicall verse, and in prose, yt shall suffice at this present only to rehearse this much, that at his going to the iland he protested to the bretherne and sayd: If the grace and goodnes of God doo graunt me in that place, that I may liue by the worke of mine owne hande I will gladly abyde there: if not I will God willing very shortly retourne to you againe. Now this place was quite destitute both of water and graine and wodde, and also not mete for any man to dwell in bicause of the wicked spirits and fendes that haunted there. Yet at the prayer and desyre of the man of God it became such in all respecte, that it mighte well inough be enhabited. For at his comming the euill spirits went their way. Which enemies being so driuen out, and that he had made himselfe a narrowe and small dwelling place, compassed about with a trenche, and with the helping hand of the bretherne had bylded necessarie howses in the same, that is to saye, a chappell and a common dwelling place, he commaunded the brethern to make a pyt in the pauement of the same dwelling place. Which they did, and yet the earth was very hard and stonye, and semed not to haue any moisture in the world, nor any vaine of water or spring in it. But the next day at the faith and praiers of the seruauant of God, the pyt was found full of water, which vnto this day doth geue sufficient vse and aboundance of that heavenly grace to all that come thither. Beside this he desyred to haue ploughing tooles brought him and wheate withall, and when he had laboured and made ready ground before and sowed it in dewe season, it so happened that at the very time of sommer ther grewe therof not only no eares, but not so much as any blade or grasse. Wherefore when the bretherne came to visit him as their maner was, he willed barly to be brought him, to see if happely the nature of that soile, or the will of the highe geuer were, that the sode of that graine could growe any better

there

The life of S. Cuibert written by S. Bede, is extant in the 3. tome of his workes.

In the first booke the. 27. chap.

The third
Synod of
the en-
glish
church.

there. Which when it was brought him, and that he had sown it in the same field, out of all season of sowing, and out of all hope of having any frute againe, yet there arose and grew vp anon corne plentifully, and gaue to the man of God the ioyfull refreshing and sustenance of his owne labour. And when he had there serued God solitarily many yeres (for the banke wherewith his house was compassed and trenched about was so highe, that he could see nothing els out of it, but heauen, which he thyrted and longed to enter into) it happened at the same time, that there was a great synode assembled in the presence of king *Egfride* by the riuer of *Alua*, at a place called *Arwiforde*, which signifieth as much, as, at the two fordes, in which Archebissshop *Theodore* of blessed memorie was president, and there this foresayd man with one mind and consent of them all was chosen to be bissshop of the church of *Lindisfarne*. Who when he could in no wise be drawn out of his monasterie for all the messengers and letters that were sent him, at last the foresayd king himselve hauing the most holy bissshop *Trumwine* with him and many other religious parsons and men of power and authoritie, did passe ouer vnto the Iland. Also many of the bretherne of the ile of *Lindessar* came thither for this purpose: all which on their knees most earnestly desyred and required him for Gods sake and with weping teares in our Lords name they besought him so longe, that they made his eyes stand full of swete teares to, and so they gat him out of his caue, and brought him to the Synode. And when he came thither, though much againe his owne will he was ouercomed by the one assent and will of all the reast, and compelled to submit his necke to beare the yoke and office of a bissshop. And the wordes that forced him most, were, that the seruaunt of God *Boisil* (who did with the propheticall spirite he had, foreshew many things that should fall after him) had also prophecied and fortelde that *Cutberte* should be bissshop

shop. Nowe his consecrating not appointed to be straight way but after the winter passed which then was at hand, in the feast and solemnisation of Easter it was finished at Yorke, in the presence of the foresayd king *Egfride*, where there came to his consecrating vij. bishops, of whome *Theodore* of blessed memorie was chief and primate. He was first elected and chosen to be bissshop of *Hagulstad* diocese in Trumberts place, who was deposed from the same. But bycause he rather desired to be of *Lindisfarne* church, in which he had sometimes lyued, it semed good, and was appointed that *Eata* should retourne to the see of *Hagulstad*, of whiche he had first bene made byshop, and *Cutberte* should haue the chardge and iurisdiction of *Lindisfarne* Church. And when he had thus taken vpon him this degree and office of byshop, he dyd set forth and adorne the same with the workes of vertues and holinesse, following the example of the blessed Apostles. For he dyd bothe with continuall prayers make intercession for the people committed vnto him, and with most hole some exhortations, styrred them to thirst after the ioyes of heauen. And (the thing which most of all is wont to helpe and farther teachers) suche thinges as he toought other folke to doo, he first in his owne dooing gaue example of the same. For he was aboue all thinges feruent in the fyre of Gods loue and charitie, modest and sober in the vertue of patience, exceedingly giuen to deuotion of praying, affable and familiar to all men that came to him for comfort and counsell. For he tooke this for a kynde of prayer too, if he dyd helpe and succour with his exhortation such as were weake and vnperfecte, knowing that he that sayed, *Thow shalt loue thy lord God*, sayed also, *Thow shalt loue thy neighbour as thy selfe*. He was also notable for his abstinence and straight lyuing, euer panting after the hope of heauenly thinges with great contrition and compunction of harte. Finally when he offred the hoste of the hole some sacrifice vnto God, he com-

Cōsecra-
tion of
bishops
with a
number
of bis-
shops.

S. Cutbert
the exam-
ple of a
good Bis-
shoppe.

S. Cut-
berts de-
uotion at
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me.

mended his prayers to our Lord not with a voyce lyfted vp on highe, but with teares powred owt from the botome of his harte. Thus when he passed ouer two yeares in his bysshoppicke, he went againe to his ile and monasterie, being warned by the oracle and admonishment of god, that the day of his death was nowe at hand, or rather the entraunce and beginning of that lyfe, which only in dede should be called lyfe. Which thing he himselfe at the same tyme dyd after his playne and simple maner open vnto certayne, but in darke and obscure wordes, yet such as were afterwarde playnely vnderstanded. And to some to he dyd vtter and reuele the same in very open and playne wordes.

Howe the sayd byshop dyd foretell his death to be very nighe at hand vnto Herebert a vertuous priest.

The. xxix. Chapter.

FOR there was a certayne priest reuerend for his vprightnes and perfection of lyfe and maners named *Hereberte*, which had a longe time bene coupled to this man of God in the bond of spirituall loue and fryndship. For lyuing a solitary lyfe in the yle of that great wyde lake, owt of which runneth the head and beginning of the ryuer of *Derwent*, he was wont to visite Cutbert euery yere, and to heare the good lessons of eternall lyfe at his mouth. When this vertuous priest heard of his comming to the citie of *Lugubalia*, he came after his accustomed maner desyryng to be enflamed more and more to the blysse and ioyes aboue by his holesome exhortations. Who as they sate together, and dyd inebriat one an other with the cuppes of the lyfe of heauen, among other thinges the byshop sayd: Remember brother *Hereberte*, that what soeuer ye haue to say and aske of me, yow doo it nowe: for after we departe the one from the other, we shall not mete againe and see one an other with the eyes of the body any more in this world. For I knowe well, that the time of my departing is at hand, and the laying away

away of my bodyly tabernacle shalbe very shortly. Which thinges when he heard, he fel downe at his feete, and with heauy sighes and powring teares I beseeke yow (quoth he) for our Lordes sake, forsake me not, but remember your most faythfull fellowe and companion, and make intercession to the high and tender pitie of God, that we may departe hence vnto heauen together to behold his grace and glorie, whome we haue in the earth serued and honoured together. For yow knowe that I haue euer studied and laboured to line after your good and vertuous instructiōs, and what soeuer I offended and omitted through ignorance and frailtie, I dyd straight way doo mine endeavour to amēde the same after your ghostly counsell, wil, and iudgement. At this earnest and affectuouse request of his, the byshop gaue him selfe to his prayers, and anon being certified in spirite that he had obtayned the thing that he besought of our Lorde: Arise (quoth he) my dere brother, and wepe not, but reioyce with all gladnesse. For the highe mercy of God hath graunted vs that we haue praied for. The truth of which promise and prophecie was well proued in that which befell after. For after they departed a sōder, they sawe not one an other bodyly any more, but on one selfe same day, which was the xix, day of Marche, their soules went out of their bodyes, and wer straight ioyned together againe in the blessed sight and vision, and carryed hence both to the kingdome of heauen by the handes and seruice of Angels. But *Herebert* was first tried and poured in the fyre of longe sickenesse, by the dispensation of our Lordes goodnes and pitie, as it is credible, that such want of merite and perfection as he had, more than blessed Cutbert, the same might be supplied in the purging pain of long chastening sickenesse, so that being made equall in Gods grace and fauour with his fellowe that was intercessour for him, euen as he should depart out of the body at the selfe same time with him, so he might also deserue to be receaued into the selfe same

*Quomodo in
vita sua di-
laxerunt se,
ita in morte
nō sunt se-
parati.
As they lo-
ued in the
ir lyfe so
in their
death they
were not
seuered.*

THE HISTORIE OF THE
and lyke seate of perpetuall blysse. This moste reuerend fa-
ther dyed in the Ile of *Farne*, and at his death he besought the
bretherne most earnestly, that he might be buried there in the
same place, where he had no small tyme serued and bene in
warfar for our Lorde. / But yet at laste ouercomed with their
requeste, he was content, that he might be brought to *Lin-*
disfarne Ile, and layed in the churche there. In the meane ti-
me, these thinges done *Vilfride* the most reuerende bisshopp
kepte the bishoppricke of that churche one yeare vntill an-
other was elected to be made bysshoppe for *Cutberte*. After
whiche tyme *Eadbert* was consecrated, a notable man in the
knowledge of the holy scriptures, and also in the dewe keping
of heauenly preceptes and lessons, and most of all in doing of
almes and dedes of charitie, in so much that according to the
old lawe he gaue euery yeare to poore folke the tenth not on-
ly of his cattle, but of all graine, frute and apples, and some par-
te of his clothes and apparail to.

Howe the bodye of Cutbert after xj. yeares burieng, was founde
free from corruption and rotting. And howe the successour of that
bysshoppricke passed owt of the worlde not long after.

The 30. Chap.

THe ordinance and dispensation of God willing to shew
we more largely abroad in howe great glorie the man
of God Cutbert lyued after his deathe, whose highe
godly lyfe before his deathe excelled notably by many and of-
ten signes and miracles, dyd put into the myndes of the bre-
therne xj. yeares passed after his buriall, to take vpp and re-
moue his bones: thinkinge to fynde them all drye, the bodye
being nowe consumed and brought to duste as dead bodies
commonly are, and so to put them in a newe tounge, and laye
them againe in the same place, but somewhat about the floure
and pauement, for the more reuerence dewe thereunto. Which
mynde

CHVRCH OF ENGLANDE. The fourth booke. 151
mynde and entent of theirs they did declare to *Eadbert* their
bisshopp, who agreed to the same, and bad them remember to
doo it on the daye of his departing. And so they did. And
when they opened the tumber, they founde the body all
whole and sounde, as if it were alyue, and the lymmes, ioyntes,
and synowes softe and pliable, muche liker a sleping bodye
than a dead. Also all the clothes, that were about hym, se-
med not onely without wem or any blemish, but also as fresh
faire, and bright, as when they were newe and first made.
Whiche when the bretherne sawe, they were stricken straight
with a great feare, and with all hast went to shewe there bys-
shopp what they had found, who as it happened was that ty-
me solitarie abyding alone in the farthest place from the chur-
che, being closed rounde about with the flowing and ebbing
fluddes of the sea. For there was he wont alwayes to kepe
the tyme of Lent, and also xl. dayes before Christmas in gre-
ate deuotion of abstinence, prayer, and teares. In which place
also his reuerend predeceffour *Cutberte* before that he went
to the Ile of *Farne*, did at certayne tymes secretly serue our
Lorde in spirituall warfare. And they browght hym a part of
the clothes that were about the holy bodye. Which he both
receauing thankfully as acceptable presentes, and most glad-
ly reioysing to heare of such miracles (for he kissed the clo-
thes with a great affection as if they were yet about the fathers
bodye) put ye on (quoth he) newe clothes aboute the bodye
for these that ye haue brought me, and so laye it againe in the
cheast that ye haue prouided therefore: I knowe moste cer-
tainly, that that place shall not remaine longe emptie, which
is hallowed with such a speciall grace of this heauenly mira-
cle. And howe happie is he, vnto whome our Lord the au-
thor and giuer of all blysse will vouchesafe to giue leaue and
lycence to reaste in that place? These and many lyke thin-
ges when the bysshoppe had sayed with many teares, and gre-

The deuotion of
bisshops
in times
past.

ate compunction, and trembling tounge, the bretherne dyd as he had bydden them, and wounde the bodye in a newe clothe, and put it in a newe cophin, and so layed it aboue the pavement of the chauncell. And shortely after the dere beloved of God *Eadbert* the byshopp was taken with a bytter and burning diseafe, the which daily encreased and waxed more feruent, so that not longafter which, was the sixte day of Maye, he departed out of this world, and went vnto God. And his body was also layed in the graue of the blessed father *Cutbert*, with the cophim ouer him, in which they had put the vncorrupted bodie of the sayd father. In which place signes and miracles sometimes done in restoring the sicke to their health, do beare witnes and confirme the merite and vertuouse lyues of them bothe. Of which miracles we haue longe synse put certaine in memorie in the booke of his lyfe. But yet we haue thought it conuenient to adde thereto certaine in this historie also, which we happened to heare and learne of late.

Howe a certaine man was cured of the palsey at his tombe.

The 31. Chapter.

THere was in the same monasterie a certaine monke named *Beadwegen*, whose office of longe time was to serue such geastes and straungers as came, and is alyue yet to this daye, a man of whose much deuotion and religious conuersation all the bretherne and strangers that resorte thither to beare witness and testifie. And that obediently and dewly he doth the office put vnto him, only for the rewarde that he looketh for aboue. This man on a certaine day when he had washed in the sea the mantels or clothes that he occupied in the hospitall, comming home againe was in the myd way sodainly taken with a paine in his bodie, in such wise that he fell downe on the earth, and laye flat on the ground for a space, and could scant at last get vp againe. And when he was

rysen vp he felte the halfe part of his body from the head to the fete to be greuouly taken and stryken with a palsey, and so with much paine he came home to the howse leaning on a staffe. The diseafe grew and encreased litle, and litle: and when night came, was waxen so greuouse and painfull, that the next day he was scant able to ryse vp or go by himselfe. Into which paine and aduersitie he being thus brought, conceaued in his mynd a profitable way and counsell, which was to get him to the churche by some meanes or other as well as he could, and enter into the tombe of the blessed father *Cutberte*, and there vpon his knees humbly to beseeche the highe soueraine goodnes of God, that either he might be deliuered from the anguish and paine, if it were so good and profitable for him, or els if it behoued him to be longer chastened with that grief by the gratiouse prouision of God, that he might then patiently and with meke mynd beare and suffer this paine and affliction put vpon him. And as he had deuised and purposed in his mynd, so he did in dede, and bearing vp and staying his feble lymmes with a staffe he went into the churche, and there fell downe prostrate at the corse of the man of God, praying with feruent entent and deuotion that through his helpe and intercession our Lorde wold be good and mercifull vnto him. And as he was at his prayers falling as it were in a certaine softe slumber, he felte (as he him selfe was afterward wont to tell) like as a great brode hand touche his head in that place where the grief was, and with the same touching passe along ouer all his body to the very feete, on that syde where the paine laye, and there with al by litle and litle the grief wet away, and straight therō followed perfecte health: which done he awoke forthwith, and rose vp sound and hole and geuing thanks to our Lorde for his health, came and shewed the brethern what had chaunced vnto him. And at the great reioysing of all men he retourned againe to the office and seruice that he was wonte diligently

gently to doo, being nowe as it were made better and more seruisable by this tryeng and examining scourge of God. The clothes also wherewith the holy body of *Cuthberte* was clad either before in his lyfe time, or after when he was dead did not want the grace and gyfte of healing the sicke: as who so will reade, shall fynd in the booke of his lyfe and vertues.

In the
third to-
me of S.
Bedes
workes.

How a certaine man of late at S. Cutbertes reliques was cured of a gteat sore in his eye.

The. 32. Chapter.

YET this one thing is not to be passed ouer or vnspoken of, which three yeares passed was done by and at his reliques, as was tolde me by the same man on whome it was done. And it was in the monasterie, whiche is buylt by the riuier of Dacore, and thereof hath his name, in whiche that time *Switbert* a good religiouse man was head and Abbot. In that monasterie there was a certaine yong man, that had a foule vnhanfome swelling in the lead of his eye, the which daily grewe bigger, and was lyke to put him in danger of the losse of his eye. The physicians layed salues and plaisters thereto to assuage the swelling, but they could doo no good: some men wold haue it to be cut of, other sayed no, for feare of a farther danger. And thus the foresayd poore brother continewd in this case no small time, and could get no helpe at mans hand against this perill of the losse of his eye, but rather it daily encreased and waxed worse, till at last it was his chaunce through the grace and goodnes of God to be healed: sodainly by the reliques of the most holy father S. *Cuthbert*. For when the monkes had found his body not rotten nor corrupted after it had many yeres lyen buried, they tooke partes of the heare of his head, which in maner of reliques they might giue or shewe for a signe of the miracle to their fryndes when they came, and desyred the same. A litle parte

parte of these reliques were at that time in this monasterie, in the keping of one of the priestes there named *Thridred*, who now is Abbot of the house. Which mā on a certaine daye went to the churche and opened the shrine of reliques, to geue a parte therof to a frynd of his. At what time it chaunced, the yong man which had the fore eye, was present in the churche. And when the priest had geuen his frynd such parte therof, as he wold, he gaue the rest to the yong man to lay vp againe in his place. Who by a good motion and minde that came to him, as sone as he had receaued the heares of the holy head, tooke the and put them to his fore eye, and helde them there a space to kepe downe and assuage the greuouse swelling therewith. And that done he layed the reliques vp againe in the shrine as he was bidden, beleuing that his eye should shortly be healed by the heare of the man of God, wherewith he was touched. And his faith and belief deceaued him not. For it was at that time (as he was wont to tel) about vij. of the clocke in the morning. And as he thought vpō his busynes and wēt about other thinges as the daye required, towards none the same day, he hapned sodainly to touche his eye, the which he felte and found with the eyled and all, as whole and sounde, as if ther had neuer bene sene any blemyshe or swellinge therein.

If they
which
now pre-
ach only
faith, had
such faith
they
should see
such mira-
cles now.

THVS ENDETH THE FOVRTH BOOK OF
THE HISTORIE OF THE CHVRCH
OF ENGLAND.

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THE

THE HISTORY OF THE
THE FIFTE BOOKE
 OF THE HISTORY OF THE
 CHVRCH OF ENGLAND.

How Aedilwalde Cutberts successour lyuing a solitary and heremites lyffe alayd by prayer for certaine of his Bretherne a greate tempest in the sea.

The.1. Chapter



HE famous and reuerende father *Aedilwalde*, which by vertuous and worthy behauiour of him selfe many yeres in the monastery called *Inripe*, brought the office of priestthoode taken vppon him in greate reuerence and estimation, succeded Cutbert the man of God in practise of that solytary and lonesull lyffe, which he passed in *Farne* island before he was made bishoppe. Whose worthynesse and good lyfe, that all men may more euidently perceauce, I will declare one miracle wrought by him as one of the same company for and in whome it was wrought, declared to me: to wit *Gutfride* a faithfull seruante of Iesus Christe by vocation a priest, who afterwarde was Abbot of the same church of *Lyndisfarne* where he was brought vpp. I came (saide he) with ij. other off my bretherne to *Farne* Island desyring to speake with the reuerend father *Aedilwald*. And when we had talked with him a whyle to our greate comforte, and afterwarde receiuing his bleysing haste nyd homewarde againe, beholde, sodainly as we were in the mydest off the sea, the caulme in which we sayled was taken awaye, and so greate a tempest and terrible storme came vppon vs, that neither with sayle nor ower we coulde preuaile, nor presently looke for any thinge but deathe. And when we struiuing longe with the wynde and the seas to no effecte, looked

Holy
 Mond.

CHVRCH OF ENGLAND. The fift booke. 154
 looked backe at the lenght, if perchaunce by any possible meanes we might returne backe to the Iland agayne from whence we came, we manifestly perceaued that on euery syde with leeke tempest our iourney was staied, and retourne intercepted: and no hope of escape in our selves: Afterwarde when we descried the lande a farre off and looked stedely towardes the same, we sawe in *Farne* islande that vertuous and holy father *Aedilwalde* come out of his caue to loke howe we sayled awaye. For as sone as he heard the blusteringe of the winde, and rage of the Ocean sea, he came foorth to see what might happen and chaunce to vs. And when he sawe vs labouring harde against the surges of the sea, and in cleane desperation of reco-uering the lande, he fell downe vppon his knees: and prayed to almighty God, father of our Lorde Iesus Christ to deliuer vs from that present daunger of death: And when he had ended his prayer, he appeased the rage of the sea in such sorte, that the violence of the storme all together ceasing, we had winde and wether at will without any surges of the sea or greate waues of water, vntill we came to lande. When we were on grounde, and had layde our shippe at ancre, streytwayes the same storme and tempest which for our sakes was a litle whyle alayed, beganne againe, and ceased not his rage all that daye, to thende it might be geuen vs to vnderstand, that the litle caulme which happened, was geuen of God from heauen at the contemplation of that godly mans prayer, to deliuer vs oute of daunger. This vertuous man, high in fauour with God continued in *Farne* island xij. yeares, and there died: but he is buried in *Lindisfarne* island: Nere to the place where the bodyes of the forementioned bishops lye: in saincte Peter the Apostle his church. These thinges were done in kinge *Elfrides* raigne, who was kinge of Northumberlande xvij. yeares after his brother *Egfride*.

Howe bysshoppe Iohn cured a dumme man, with blessinge of
 QQ 2 him.

hym.

The 2. Chap.

OFS. Iohn
of Beuer-
lake.

IN the beginnunge off this kinge his raigne when bisshoppe *Eata* was dead, *Iohn* famous for his integritie and pure lyfe tooke the bishoppricke of *Hagulfstald* vppon him: of whome his neare and familiar acquaintaunce were wonte to reporte many straunge miracles and vertues wrought at diuerse feuerall tymes: and specially amongst all other, *Berethum* sometime his deacon, but nowe Abbot of the monastery cauled *Inderwodde*: a man woorthy of all reuerence and credit for his trueth: off the which I haue thought good to committ one or two to your memories. There is a secrett and solytary mansion place compassed aboute with a greate wood, and closed rownde with a deeke distant from *Hagulfstalde* not paste a myle and a halffe, but diuided with the riuer *Tine* which runneth betwixte them boothe, hauing a church yard off sainte Michael the archangell where this holy man was wonte to seiourne and make his abode very often, as occasion, and time serued, with a fewe of his companions, and geue him selffe most earnestly to prayer and studie, but specially in the Lent. And when att a certaine tyme (lent being at hand) he came thither to abyde after his accustomed manner, he commaundid those that were aboute him to seeke some poore begger, and impotent Lazar, whome he might haue wyth him all the time of his continuaunce there, to extend his charitie and deale his almes vnto. There was in a towne not farre off, a younge man, that was dumme well knowen of the bisshoppe (for he vsed to come before him oftentimes to receiue his almes:) the which was neuer able to speake so much as one worde. Besides, he had such an vnseemly sore in his head, that in the crowne and hyer partes there coude not a heare take roote, only a fewe euill fauored rough heares stode staringe rounde about his temples. This impotent *Lazar* the bishop

com-

commaunded to be brought thither, and a harbour made for him within the precinct of his house, where he might ordinarilye euery day receiue his almes: And when one weke of Lent was past, the next founday he willed the poore man to come into him: when he was come, he bydd him put oute his tounge, and shewe it vnto him, and takinge him by the chinne, made a signe of the holy crosse vppon his tounge: and when he had so signed and blessyd it, he commaunded him to plucke it in againe, and speake sayinge, speake me one worde, say *gea, gea*, which in the english tounge is a worde off affirmation and consent in such signification as yea, yea. Incontinent the stringes of his tounge were loosed, and he sayd that whiche he was commaunded to saye. The bisshoppe added certaine letters by name and bid him say A: he said A. say B. he said B. and when he had said and recited after the bishop the wholle crosse rewe, he put vnto him fillables and hole wordes to be pronounced. Vnto which when he aunsered in all pointes orderly, he commaunded him to speake longe sentences, and so he did: and ceased not all that day and night folowing, so longe as he coude hold vpp his head from sleape, (as they make reporte that were present) to speake and declare his secret thoughtes and purposes, the which before that day he could neuer vtter to any man: in leeke manner as that longe lamed Lazar, who restored by the Apostles Peter and Iohn, to the vse of his legges agayne

Act. cap. 3.

stode vpp and walked, and entred into the temple with other walkinge and leppinge and praying God with muche ioy and myrthe, that he could now go vppon his legges, the whiche benefit he had lacked longe time before: The bisshoppe also reioysing that he had his speache againe, commaunded the phisicion to take the sore of his head in cure. Which he did, and by helpe of the bisshoppes benediction and holy prayer, the skinne came againe, and heares grewe as sightly to see as any other mas. So he that was before euill fauoured, dumme, and a lothe-

QQ 3

some

some creature to looke to, he was now made a handsome young man, his continuance amiable and pleasant to behold, his tongue ready and expedit to speake, his heare curled and faire to see. And so reioysing for the recovery of his health, he returned home, notwithstanding the bishop offered him lodgings and gentyll entertainment, amongst his owne familye.

Howe the sayd byshoppe healed a sycke mayden by prayer.
The 3. Chap.

THe same good Abbot Berecht tolde me another great miracle done by the sayd bishop: and this it was. When that lerned prelate and Reuerend father *Wilfride* after longe exile and banishment was recovered againe to the bishopricke of *Hagulfstalde*, and the same bishop Iohn translated to Yorke after *Bosa* (a man full of all godlynesse and humilitie) was departed oute of this transitory lyfe, he came on a certaine time to a Nunnerie in a towne called *Vetade*, wher *Heribuge* was abbess. When we were there said he, and intertained gently with good harte and cherefull countenance of al, the abbess tolde vs that one of her couent and younge nonnes (whiche was her owne daughter) beinge sicke, lay languishing and pining awaye, because she was lett blood off late in her arme: and while she was thinking off it in her fonde and foolyshe fantasie, the sodayne payne made her very weake: whiche growing vppon her more and more, the arme where the vaine was opened, waxed very sore, and so pitefully swollen, that a man coulde scarce clippe it with bothe his handes, and she lying in her bed for the great intolerable paine seemed to be almost dead and at the pitts brimme. Wherefore the Abbess besought this good bishop to go in and blesse her. Because she beleued stedfastly that if he did other blesse her or touche her, the vehemency of her disease wolde cease, and she shuld strately beginne to amende: He asked them when

when she was lett blood, and vnderstanding it was donne at the prime of the mone, sayed, that it was very vnskillfully and vndiscretly donne to lett her blud at the prime of the mone. I remember well (quod he) Archebishop *Theodore* (renowned among all his posteritie) tolde me that letting of blud and opening the vaine was very daungerous about the first quarter of the moone, and rysing of the sea. And what can I do for this maiden, now she is at deathes doore? Not withstandinge she besought him very instantly for her daughter, which she loued tenderly (for she purposed to make her abbess after her) and at the length with much ado obtained, so much of him as to go into the chamber, and see the sicke maiden: Wherefore he tooke me with him, and went to the maiden which lay languishing (as I said) with great and intolerable paine in her arme, so swelling that it coulde not once bowe at the elbowe. And standinge there he sayd certaine prayers ouer her, and after he had blest her, went out againe. When we had sate an houre at the table, one came in and called for me, and leading me a syde from the company, sayde, Coenburge (for that was the maides name) desyareth you to come to her as sone as you can. When I came in to the chamber I founde her very cherefull and mery and as it were almost hole. And when I had sate by her a whyle, shall we call for some drinke saide she? mary with a good will quod I, and I am right glad you are able so to do. When we had bothe dronke, she beganne to declare vnto me, that sense the bishoppe had prayed for her and blest her, and went out of the chamber, she beganne to amend and waxe better and better, and albeit I haue not recovered my former strength againe, quod she, yet all the anguish and paine, is gone bothe out of my arme (where it was most feruent) and also out of all other partes of my body, the bishop as it were carying all out of doores with him, though yet the swelling seemeth scant all alayed in my arme. As we were taking our leaue, and

and departing thence, the swellinge also went away, as the paines and anguise of her body did before: So the maiden deliuered from daunger of deathe and other wofull wooes, gaue laude and praise to God with the rest that wer there attending and waytinge vppon her.

How he healed an Earles wife with holy water.

The.4. Chapte r

Dedicati-
on of
churches.

OF this forsaide bishoppe, *Berecht* abbot of Inderwodde told vs an other miracle not much vnlike this. An earle called lord *Puch* had a manour, abbout two miles from our monastery, whose lady had bene trobled with such a vehement deafe for xl. dayes, that in iij. weekes space she was not able to be caried out of the chamber, where she lay. It fortunied one day this deuoute and godly father to be sent for by the earle to dedycate and hallowe a churche, and when the solemnity of this dedication was past, and the churche halloed, the earle inuited him home to his house, and (as ciuillite and courtesy required) desired him to diner. The bishop refused his gentilnesse, sayinge that of dewty he must returne and go to the next abbaye: But the earle most instantly entreatinge him promised that he wolde do great almes to the poore, if he wolde vouchsafe to go home to his house that daye and breake his fast. I entreated him in leeke maner as the Earle did, promisinge that I wold geue almes also to relieue the poore, if he wolde go to dynner to the earles house, and blesse him and his familie. And when we had obtained so much of him with longe entreataunce, we went to the earles house to take our repast. The bishop sent the sick lady by one of the company that came with him, some of the holy water, which he hallowed in dedicatiō of the church, commaunding him to will her to drinke of it, and to washe that parte of her body with the same wher the grief was most vehemēt. Al which being done, she rose out of her bed whole and sounde. And per-
ceauing

ceauing that she was not only cured of her longe infirmitie and deafe, but made also as lyuely, lusty and stronge as euer she was before, came to the table, shewed her selfe very officious in caruinge and drynkinge to the bysshoppe and all the hole table and ceasyd not to vse such courteous officiosytye, all the dynner time. Folowing in this poynte saincte Peters mother in lawe, who delyueryd from her hotte burnynge feuer by the only touche of Christes hande, rose vpp as stronge and hole as euer she was before, and seruyd them at the table.

Howe he curyd another earles sonne lyinge at the poynte of deathe.

The.5. Chapter.

THis bysshoppe called another tyme in leeke manner to dedicate and halloe a churche of the earle *Addi* was desired, after all the solemnities were donne, by the earle, to go in to one of his children, which was very sicke and redy to dye, as being benūmyd of al senses and natural operations of the bodye. the cophyn also or chest where he shuld be layd after his deathe was preparyd and made redy. Furdermore the good earle intreatyd hym with weapinge teares desiringe for the passion of god that he wolde go in and pray for his sonne because his lyfe was both necessary and deare vnto him: for his parte he stedfastly beleued that yff he wold lay his hande vppon hym and blesse him once, he shulde streytwaye recouer. At his desire and longe entreataunce the bysshoppe went in, and sawe him (to the greate dysconfort and heauynesse of all that were present) redy to yelde vpp the ghooste, and the cophyn hard by him in which he should be buryed. He made his prayer to god and blest him, and goying owte spake those comfortable wordes that men vse to syck folke, to wytt, I pray god send yow helthe and quyk recovery from this deafe And when they had sate a whyle at the table the childe sent to the earle his father, desyringe to haue a cuppe of wyne sent him: for he

The faith
of our
primitive
church.

R R was

was thrustye. The earle being glad with all his harte that his sonne could drynk sent him a cuppe of wyne which the bishop had blessed. As sone as he had dronke of yt, he rose owte of his bed, put on his clothes, came downe from his chamber, went to the greate hall, saluted the byshop, welcomed the ghestes, and sayde he had a good stomake and appetyte to eate. They commaūdyd hym to the table and were glad that he was so well recoveryd. He sate downe, he eate, he drank, he lawght and made mery with them and in all pointes behaued hym selffe as the other ghestes, and lyuinge many yeares after contynuyd in the same state with owte any grudge of his olde desease. The abbot sayde this miracle was not donne in his syght and presence but he heard yt by relation of them which were present when yt was done.

Howe by his prayer and blessinge he relieued one of his clerkes maruelously broosed with a fall from his horse and in greate danger of deathe.

The. 6. Chapter.

Nether do I thinke yt good to passe ouer in sylence that greate myracle which a faythful seruauent of our sauour Christe namyd *Herebalde* was wonte to reporte to haue bene done and practised vppō hym selfe, who at that time was one of his clergy, and is now abbot in a monastery that borderyth harde vppon the ryuer *Wyre*. So farre forth said he, as yt was lausful for a man to iudge I fownde all the whole state and māners of his life correspondēt to that grauytye and holynesse which is required in a byshoppe: and of that I am ryght well asfuryd because I was dayly conuersant with him. But touchyng his worthines in the sight of God, and fauour before the myghty Iudge which sercheth the secrets of all mens hartes, I haue had experience in many other, but specially in my selffe, as a man whome he in a manner restoryd from deathe to lyfe by his prayer and benediction. For when in my first floryshyng and lusty yowthe I lyuyd amongest his clergy, and was
set to

set to schole to lerne bothe to reade and singe, and had not yet abandonyd all foolyshe fantasies, and yowthfull panges, it fortunēd one day that as we rode with him we came into a goodly playne waye and fayre grene which seemed a very trymme place to runne and coorse ower horses in. And the yowng men that were in his company, especially of the lay sorte, beganne to desire the Byshop to geue the leaue to coorse and gallop their horses. But at the first he vtterly denyed and sayd them nay with this checke: It is but a foolyshe sonde thinge yowe desire. At the last not able to withstande nor gaynesay the earnest and importune request of all the whole company, he sayd, do if yowe wyl: mary so, that *Herebalde* refrayne, and abide with me. Than I entreating as suppliantly as I could to haue licence to galloppe my horse and coorse vpp and downe with the other younge men (for I trusted well my horse, which the bishop him selfe had before geuen me) I could not preuaile at all. But when I sawe them take their horses vppe with the spurres and fetch nowe this way nowe that as courageously with stoppe and turne, as could be, the bishoppe and I beholding all their pastime, I strait waies ouercomed with wanton courage could not stay my selfe, but went amongest the thickest of them, and ranne with the best. And as I tooke my horse vppe with the spurres, I heard him behynde my backe, with a deape sigh, to saye. O mercifull God what wooll woo, woorkest thou to me in ryding after thus sorte. I heard those wordes, notwithstanding with willful will I minded to folow my pastime. And behold euen straightwaye as my horse wilde, fearce, and couragious with greate violence and force lept ouer a deeke by the waye, downe fell I to the grounde, and as one ready to dye by and by, lost all my senses, and was not able to moue any one ioyncte of my bodye. For whereas in the same place lay a stone close to the grounde couered with a litle greene turffe, and not one other could be fou-

de in all that plaine vally and leuell grounde, it fortun'd by chaunce, or rather by the diuine prouidence off God to punish the my disobedience it happened, that I pitched vppon the same stone with my head, and hande which in the fall I putt vnder to stay my self, and so broke my thumme, and sculle off my head, that (as I said before) I lay there leeke a dead man ready for his graue. And bicause I could not be remoued thence, they stretched forth a paulion, and made me a lodging there. This was aboute seuen of clocke in the morninge: from that houre vntill night I taried there with out any noyse or disquietnes euen as it had ben a dead man: than I beganne to relieue and came to my selfe againe, and was caried home to the bishops lodging, by certaine of my fellowes where I lay speechlesse all that night, casting and vomiting blud, because my bulcke and yinner partes, were sore broyled with the fall. But the bishop for the tender affectiō and singular good fanisie he bare to me, was meruailous sory for my misfortune and deadly wounde, and would not all that night after his accustomed manner tarry with his clergy, but continuing alone in watch all that night, as I may well coniecture, besought the goodnesse of almighty God for my health and preseruatiō. And cominge to my chamber early in the morninge, said certaine prayers ouer me, and called me by my name, and when I waked, as it were oute of a greate slumber, he asked me, if I knewe, who it was that spoke to me. And I casting vpp my eyes, said yea right well, you ar my dere bishop and master: than said he can you recouer or liue? Yea quoth I, by yower good prayers if it please God. So streytwaies laying his hand vppon my head, and repeating the worde of benediction returned againe to his praier, and coming to see me againe a litle while after, founde me sitting vppe in my bed, and well able to speake. Then moued, as it were with some inspiration from heauen, asked whether I knewe without all scruple and dowte, whether I was baptized

or no:

or no: to that I answered, yea forsothe I knowe with oute all doute I was wasshed in the holly fonte of baptisme in remission of synnes, and knowe the priestes name very well that baptized me: but he forthwith replied saying: if you were christened of him doubtlesse you are not well christened: for I knowe him well, and am right assured that when he was made priest he could not for his dulheddid witt lerne, nor to instructe nor to baptise. And for that cause I straightly charged him not to presume to that mynisterie which he could not do accordingly: As sone as he had spoken those wordes he beganne to instructe and informe me in the faith againe: and it came to passe that as he breathed in my face, the payne vanished away, and I felt my body much better than it was before. Than he called for a surgion, and commaunded him to sett my skull againe, and knitt it vpp together as it should be, and by and by with his blessing I was so well recouered, that the next daye I was able to mounte to my horse and ride with him to the next place where he minded to lodge: And not longe after being fully recouered I was baptized. This good bishop continued in the see, three and thirty yeres, and so translated thence to the ioyfull kingdome of heauen, lyeth buried in sancte Peters porche, in a monastery called Inderwodde the yeare of our Lorde. 721. For when he was not able for olde age to preach, teache, and gouerne his bishoppricke, he consecrated and made Wilfride one of his chaplins archebishop of Yorke, and went to the said monasterie, and there with good example and conuersation ended his lyfe.

Howe Cedwall kinge of the Weast Saxons came to Rome to be baptized, and his successeur of deuotion went to the sepulchres and monuments of the blessed Apostles.

The. 7. Chapter.

R R 3 The

THe third yere of kinge *Aldfrides* raigne, *Cedwall* kinge of the weast saxons, when he had kept the souerainty in his country very stoutely for ij. yeres space, for Gods sake and hope of an eternall kingdome in heauen forsoke his owne vpon earthe, and went to Rome. He thought it to be a singular glorye and renowe for him, to be regenerated at the sea Apostolique, with the sacrament of baptisme, by the which he lerned that all mankinde had entrie to the kingdome of heauen. With all, this hope he conceaued, that as sone as by baptisme he was clenfed from synne, and made a member of Christes mysticall body, he shoulde departe from this worlde to the eternall ioye, the which bothe by the prouidence of God, were fulfilled euen as he had secretly in his minde determind before: For cominge to Rome when *Sergius* was Pope, he was baptised on easter eue, the yere after the incarnation of Christ 689. and wearing yet the white apparel, and robes of innocency which were put vpon him in baptisme fell sicke, and died, the 20. day of Aprill. Whome the Pope at his baptisme named Peter, that he might beare that holy name of the Apstole whose sepulchre and tube he came to see, with good zeale and deuotion many hundred myles, and buried him honorably in his churche. And at the Popes commaundement, an Epitaph was engraue vpon his tounge. that bothe the remembraunce of his good zeale and deuotion might continewe in admiration trough out all ages, and the readers and hearers also might be stirred to the leeke godlynesse and deuotion. The epitaph was written after this sorte.

An Epitaph vpon kinge *Cedwall*.

*All dignities and wordly wealthe, all princely ioye and mirth
All palaces and castells stronge, all ladies of greate birth,
All triumphe all princely attire, all precious pearle and pride
The seruant loue of heuently blesse, made Cedwalle set a syde.*

And

*And speedely to Peters seate and monuments at Rome
His fleshy lustes and filthy synnes with baptisme to ouercome.
Through dangerous seas and hougely hilles a pilgrimage to make
And happely the ioyfull starre to endlesse comforte take.
Incontinent when his repaire was known among the states,
Full courteously they met him all, and brought him to their gates.
Pope Sergius perceauinge eke his zeale and godly minde
Did ioyfully baptise him streyt, and from his synnes vnbinde.
He altered his propre name, and did him Peter calle
Delyueringe him from Sathans snare, from mysery and from thral:
But innocent lyfe this worthy wight on earthe did not lunge kepe
Within fewe days death did approche, and rocked him a slepe.
Vndoubtedly greate was his faith greate was the mercy of Christ,
Whose iudgments who so seketh oute, shall creke when he is highft.
From Britanny that famous isle, to Rome he safelye past
The monuments and Apostles tumbes, he sawe al at his later cast.
Deaths fyery dart his hart did perce and brought him to the groude
Where foysteringe mans carcas lyeth, vntill the trumpet sounde.
Here couered with marbel stone his body lyeth at ease,
In paradise his soule abideth, Gods wrath he did appease.
Then eident it is that he, who from his realme did range
For earthly things did heauen obtaine, and lost naught by exchange.*

An other epitaph.

Here *Cedwall* is buried, otherwise named Peter kinge of the weast Saxons who died the xx. of Aprill in the seconde indiction and lyued thyrtty yeres, or ther aboute, when that noble and mighty prince Iustinian was Emperour of Rome: and had raigned iij. yeres in the empire and *Sergius* a trewe paterne of the Apostles had late ij. yeres in Peters seate.

As this good kinge *Cedwall* was takinge his iourney to Rome, *Huu* one of the kinges bloud succeeded into the croune of that realme, who after he had raigned there 37. yeres gaue ouer his kingdome and committed the gouernaunce of it, to his

his children, and went him selfe to the tumbe and monuments of the Apostles in Rome Gregory beinge the Pope, hauinge an earnest desyre to wander leeke a pilgrime here in earthe for a tyme, aboute such holy places, that at the lenght he mighte be more willingly receaued of the blessed saintes in heauen: the which practise in those dayes many englishmen both of the nobility and commons, spirituall and temporal, men and women, wer wonte to vse with much emulation.

Pilgrimage to Rome a wot matter in our primitive church.

Of the death of Archebishop Theodore.

The.8. Chapter.

THE yere after kinge Cedwall died at Rome, that is to say, the yere of our Lorde 690. archebishop *Theodore* worthy of perpetuall remembraunce for his singular vertues, beinge very olde and in those yeres, to which men commonly by course of nature may come, to wit, foure score and eight, departed out of this wordle. The which number of yeres that he should lyue and see, was signified vnto him by reuelation in a dreame: as to his familiare fryndes he was wont to make reporte: He continued in his bishoprike xxij. yeres and was buried in saint Peters church, where al the other bishops of Cāterbury ar buried. Of whom with the rest of his felowes equal both in dignity and degree it may be truly verified that their names shal liue in glory frō generati to generation time out of minde: for that I may vse fewe woordes, the church of Englande for the time he was archbishoppe, receaued so much comforte and encrease in spirituall matters, as they could neuer before nor after. As touching his personage, his lyfe, his age and manner of death the epytaphe written vpon his tumb in fowre and thirthy heroicall verses dothe manyfestly sett owre to all that haue accessē thither, of the which these are the iiii. off the first.

*A woorthy prelate lyeth here fast closed in this graue
To whome the name of Theodore the greckes most iustly gaue.*

VVith

*VVith tyle ryght the souerayntyte hauynge of eche degree,
Christes flocke he fed with trewe doctrine, as almen do wel see.*
iiij. of the last.

*His soule was sett at liberty (that lumpy she lumpe of claye
Dyssolued) when September had put nynetene dayes away.
And couetinge their feloship that lyueth a godly lyfe,
Is companyd with angells hie, voyd off all care and stryfe.*

Howe after the death of Theodore Berechtwalde toke the archbishopricke vpon hym, and amongst many other byshopps consecrated and orderd by him, he made Tobye (a man very well lernyd) byshop of Rochestre.

The.9. Chap.

Berechtwald succedyd Theodore, and was archbishoppe of Canterburye who before was abbot of a monastery lyinge hard by the north entree of the ryuer Glade otherwise callyd Rachwulf, a man dowllesse well traueled in the knowledge of holy scripture, and very skyllfull both in ecclesiasticall and Monastical ordres, censures, and disciplynes, but nothyng to be compared to his predecessour: He was chosen to this byshoprycke the yere after the incarnation of Christ 692. the first of Iuly, when Wichthrede and Swebharde were kynges of kent. He was cōsecrated the next yere after, vpon a funday (beinge then the xxix. of Iune) by *Godwyn* archbishoppe and metropolitane of fraunce and was installyd and put in possession the next day before the calendes of September, which was also vpon a fundaye. Who amongst many other byshopps of his creation, after Gebmund byshop of Rochester was dead, dyd consecrate and substitute Tobye in his place, a man well experte in the latyn, greke, and Saxon tounge, and all other liberall sciences.

Howe *Egbert* a holy man, wolde gladly haue gone to Germany to preache, and coude not, and howe *Vitberte* went thither in deede, but because he could do no good, retournyd backe to Ireland, from whence he came.

The.10. Chap.

SS The

THe very selfsame tyme *Ecgbert* a most reuerend priest, and faythfull seruant of our sauour Christ of me to be named with honour and reuerence, who (as we sayd before) lyued leke a pilgrime in Ireland, to obtayne æternall lyfe in heauen, purposing with him selfe to profitt manye, tooke vppon him the office of an apostle to preache the worde of God to certayne countries, which had not yet receuyd the same nor heard of it. And many such countries he knewe to be in Germany, of whome we Englishmen or Saxons, which now inhabit Brytanny are wel known to haue our beginnunge and offsprunge. Al which of the brytons our neighbours are corruptly callyd Germans, for of them there are Frisians * *Rugyns*, Danes, Hunnes, old Saxons, * *Bruchtunars*, and many other nations besides, obseruing yet the rytes and ceremonies of paynims, to whome this valiant and noble souldiar of Christ purposed to go, after he had sayled rownde aboute Britanny, yff happely he myght delyuer any of them, from the bondage and thrauldome of Satan and trade them toward Christ: or yf this could not come to passe according to his expectation, then he fully determined to trauell to Rome bothe to see and to worship the chappels, monumetes, and tumbes off the holy Apostles and Martyrs: But the secrett working off God, and answers by reuelations from heauen suffryd hym to atcheue neither of these enterprises. For when he had chosen certayn stoute men to accompany hym, and such as were most meete to preche the worde of God, aswell for their good gesture and comly action, as for their profounde knowledge and wisdom, and had preparyd all thinges necessarye for their voyage to the sea, there came to him one day early in the mornyng a religious man, that had bene somtymes scholler and seruant to that good priest *Boysyll* in Britanny, at what tyme this said Boysyll was cheete gouernour of the abbay of *Maylros* vnder *Eate* their abbott (as we haue signified before) and

* People of high Allenaigne about the cyte of Camm.
* People of the higher part of Engelland.

CHVRCH OF ENGLAND. The fift booke. 162
and shewed hym a vision that he had the same nyght, and sayd. When matyns was done I layd me downe vppon my bed, and falling in a litle slūbringe sleape, Boyfil that was somtymes my good Master and bringer vpp, appeared to me and demaūding many questiōs, askyd whether I knewe hym. Yea Syr very wel quoth I: yow ar my especiall good Master and frynde *Boysill*. Then sayd he, I am come nowe to shewe ower Lorde and sauour Iesus Christes commaundemēt to *Ecgbert*: the which notwithstanding this, must be signified vnto him by the. Tell him therefore that he is not able to go forward with the iourney, which he purposeth. It is gods will he go rather and instructe Columbes monasteries. This Columba was the first preacher of Christes fayth to the Pictes dwelling beyonde the greate mountaynes northward, and the first founder of a monastery in the ile *Hu* which was had in great reuerēce and estimation a long time both of the Scottes and of the Pictes. This said Columbe is now called of some *Columcell*: deryuing his name by composition of the latin wordes *Cella* and *Columba*. *Ecgbert* hearing thys vision gaue the messenger chardge that he should reuele it to no man, lest peradventure in the ende it might appeare to be a vaine and fantastickall vision: but he considering the matter secretly with him selfe, feared it was in dede trewe, notwithstanding he neuer ceased to make prouision for his iourney which he purposed to take for the instruction of those countries in Germany. But within iij. or iiij. dayes after, the same man came to him againe, saying, that the very same night after matyns was done, *Boysill* appeared againe vnto him in a vision, and said these words. Why diddest thou thy message so negligently and so coldly to *Ecgbert*? Go nowe and tel him that whether he will or no he shall go to *Columbes* monasteries. For, because their plowes go not right he must reduce the to good order againe. When he heard this, he chardged the messenger, in leke manner as he did before, to reuele it to no

VVe readen in the Actes of the Apostles that S. Paul and Silas were forbidden of the holy Ghost (which was by reuelation) to preache the worde in Asia and in Bithynia. Act. cap. 16. The Redd. thanks.

man. And albeit he was so certified of the vision, yet for al that he called his company together, and went forward on his journey. And when they had freighted their shippes and laied aboard all that should be requisite in such a longe voyage, and tarried thre or iiij. daies for a good winde, there arose one night such a vehement tempest, that great part of the marchandise in the shipp being lost, he was left in the midst of the sea lying vpon one syde. But notwithstanding this storme, all *Ecbertes* goods were saued and his companions also. Then he saying as it were, the sentence of the holy prophet, this greate tempest happeneth for my sake, withdrew him self from that journey, and was content to tarry at home. But one of his fellowes named *Vilbert* a man notable bothe for his minde mortified with contempt of worldly things, and also for deepe and profounde knowledge, toke shipp, and arriuing in Frislande preached the ghospell of Christ ij. yeares to the inhabitants there, and *Readbert* their soueraine and kinge. In the ende finding all his labour spent in vaine amongst such barbarous people, he returned to the solytary places where he lyued before (to witt in to Ireland) where he passed many a yeare leke an anchoret in much perfection, and serued God in silence and contemplation, and because he culd do no good in conuertinge those foryners to the christian faythe, he studyed howe he might better profitt his owne countrey men, by vertuous example of lyfe.

How Wilbrorde preaching in Friselande conuerted many to Christe, and howe also the ij. Henwaldes his companions were martyred.

The ii. Chap.



WHEN that godly mā *Ecgbert* perceaued that neither he him self could be suffred to go and preache to the countries of Germany, but was stayed for some other greate commoditie of the churche whereof he had vnderstanding by reuelation from God, neither *Vilbert*

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coming into those parties did profit any thing, he assaied yet the seconde time to send thither for the setting forth of Gods worde certaine holy and vertuous men, able and willing to take paines, amongst whome that notable and excellent lerned man *Wilbrorde* priest, was chieff. Who after their arriuall thither being in number xij. went streyt to Pypine chiefe gouernour then of Fraunce: where being very frendly intertaind of him, because he had lately taken the lower part of Frisland, and by force driuen oute their kinge *Radbed*, he sent them thither to preache ayding and assisting them with his princely authoritie that no man should by violence iniury them, or interrupte their preachinge, and also bountifully rewarding all such as would embrace and receiue the faithe. Whereby it came to passe by the assistance of Gods grace that in shorte tyme they conuerted very many from idolatrie to the faith of Christ.

After the example of these holy men, ij. other englishe priestes which had voluntarily liued in banishment a longe tyme in Ireland for hope of æternall lyfe, came to Saxonie, if happily by their preaching they might winne any to Christ. As these good men had lecke deuotion, so had they bothe one name, being bothe called Henwalde. Yet for diuersitie to knowe one from the other, one was called blacke Henwalde, and the other white Henwalde, because of the diuerse colour of their heare: Bothe of them had a greate zeale, and reuerend loue to Christes religion. But blacke Henwalde was the better diuine. They coming into the countrey, went to a farmers house, and desired they might be conducted to the Lorde, which had the rule and gouernaunce there, saying they had an embassy, and other matters of importaunce to declare vnto him. For the olde Saxons had no kings but many Lordes to rule the countrey. Who as often as there was surmise or feare of warres towards, did cast lotts equally amongst them selfs, and vpon whome the lott fell, him they folloed as their generall capitaine, as longe as

Friseland
conuerted
to the faith.

The gou-
ernemēt
of the old
Saxons.

the warres indured, and obediently exequuted what so euer he commaunded. When the warres were done, all the Lordes wer equal in powre and authority againe, as they were before. The farmer intertained these good men, and promising to conduct them to the Lorde of the soyle according to their request staid them iij. or iiij. dayes in his house. When they were espied of the rude barbarous people, and knowen to be of an other religion, (for they soonge hymnes, psalmes, and other deuoute prayers, and saied masse, hauing with them bookes, and holy vessells, and a litle table hallowed, in stede of an aulter) they had them in icolofy, and suspicion that if they came to the Lorde and talked with him, they would turne him quite from worshipping of their gods, and bringe him to the new religion of Christes faith. Wherby a litle and litle all the whole country should be enforced to chaunge the old auncient manner of worshipping their Gods into some newe religion neuer heard of before. Wherfore they toke them away sodainly and killed white *Henwald* with a sworde, and blacke *Henwald* with longe torments and horrible dismembriage all partes of his body, and after they had mured the cast the into the river of Rhene. This fact when the Lord of the coutry (whom they desyred to see) vnderstoode, he was very angry, that straungers repaying to him, could not haue free passage. And streytwaies sending forth his men of armes slew all the inhabitaunts of the same village, and burnt their houses downe to the ground. Those good priestes, and faithfull seruants of our Sauour Christe suffred the third day of Octobre; and to testifie their Martirdom vnto the wordle, there lacked no miracles from heauen. For when their bodies were cast of the paynims, (as we signified before) into the ryuer Rhene, it so fortunied that they were caried against the maine runninge streame, almost xl. miles, where their companions were, and a greate bright beame of light reaching vp to heauen shyned euery night ouer the place,

The martir-
tyrdom
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ce, wherfoeuer they came, they them selues that had cruelly murdered them beholding and seing the same. Moreouer one of them appered by vision in the night to one of their companions, whose name was *Tilmon*, (a noble man of great renoune in the worlde, who from the high degre of a knyght became a monke) shewing that he might finde their bodies in that place, where he should see a light shyne from heauen. The which came so to passe. And their bodies being founde, they were buried with all honour worthy for such holy martires. And the day of their Martirdome, or rather of the findinge of their bodies, is kepte solemne and holy in those parties with much deuotion and reuerence. Finally when that worthy and renouued Captaine of the frenchmen named *Pipine*, had vnderstanding of this, he caused their bodies to be buried very honourably in the church of *Coollen*, a famous citie situated harde by the riuer *Rhene*: Besides it is commonly saied, that in the place where they were kylled there spronge vp a fountaine, which at this present day floweth with a greate streame to no litle commoditie of the country.

How ij. reuerend and holy men were made bishoppes to set forth and preache Christes religion in Frisland, Switbert in Britanny, and Wilbrorde in Rome

The 12. Chapter.

AT the first arriuall of these holy men to Freslande, *Wilbrorde* hauing lycence of the prince to preache, went first to Rome, where *Sergius* at that present occupied the sea Apostolique, that with his lycence and benediction also he might set vpon that Apostolike office of preaching to the heathen, which he longe desyred. hoping with all to receiue of him some reliques of Christes holy Apostles and Martirs: to the end that while in the country where he preached, he should erect churches, after the idolles were cast out and destroyed, he might haue in a readinesse, some holy faintes reliques, to bring in their place, and to dedicat churches in their honour, whose reliques he had receuid. Diuers other things

ges also he lerned and receiued from thence, requisite for so greate an enterprife. In al which requestes when his desyre was accomplished, he returned backe againe to preache. At the very same time his bretherne and companions left in Fresland, altogether bet to the setting forth of Gods word, choosed out of their cōpany, a mā modest and sober in al outward behauour and humble of spirit, called *Swibert* to be their bishop. Whom (sent for that purpose into Britanny) the most reuerend father in God *Vilfride* did consecrate, lyuinge then, as a banished man out of his country amongst the Marshes. For at that tyme Canterbury had neuer a bishop. *Theodore* was dead, and *Berthwalde* his successour which went ouer the sea to be consecrated, was not yet returned to his bishoprike. The said *Swibert* returning out of Britanny after he was consecrated and made bishop, went within a shorte tyme after to the *Bructuars. And cōuerted a greate nūber of them to the perfect way of truth: but shortly after whē the Bructuars wer subdued and conquered by the old Saxōs, al that receiued the gospel were disperfed: some into this corner, some in to that: The bishop him self with certaine other went to *Pipine* which at the earnest sute of his ladye, *Slichildride* gaue him a dwelling and māfion place in a isle of the *Rhene*, which in their tounge is called *In litore*, that is to say, in the sea cost: where he buylding a goodly monastery (which his successours possesse at this present) liued a very austere and continent lyfe there, where al so he died. After the foresaid holy men that came to Frisland had preached there iiii. yeares or mo, *Pipine* with the common assent of all the country sent that vertuous and worthy prelate *Vilbrodde*, to Rome where *Sergius* was yet Pope, desyring that he might be made Archebishop of that parte of Freslande: the which was fulfilled, accordinge to his request the yeare *An. 696.* sence the incarnation of Christ. 696. Vpon sainct Cicelies day and in sainct Cicelies church he was consecrated and named

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Clement of the said Pope, and forthwith sent away to his bishoprycke, to witt xiiij. dayes after his cominge to Rome. At his returne *Pipine* assigned him a Cathedrall Church in his chief and principall cyte called by an olde auncient name of those countries, *Viltaburge* as yow would say a toun inhabited of the *VVilies*. In the french tounge it is called *Viltraict*. Where when this holy and reuerend father had builded a church and preaching the faith of Christ farr and wyde had reuokyd many from blindnes and errour, he erected also many churches and monasteries through out al those cōtries, and within shorte tyme after made many bishopps chosen either out of those that came presently with him, or of other which came thither afterward to preache, of the which company many are now departed to god. But *Wilbrorde* called otherwise Clement lyueth yet a reuerent father euen for his age: for he hath lyued in his bishopricke xxxvj. yeres and after many agonies and troubles of his heuenly warfare laboureth and panteth yet after the rewarde of euerlastinge blysse in heauen.

Howe one in Northumberland ryfing from deathe tolde many thinges that he had sene, some terrible to heare, and some worthy to be desired of all men.

The. 13. Chap.

THE very same time was wrought in Britanny a miracle worthy of perpetuall remembraunce and not vnlike to the olde auncient miracles of tymes past: for to stirre vp and reuiue men lyuing here vpon earth from the death of their soules, a certayne man starke dead for a tyme, rose from death to lyfe, and tolde many notable thinges that he had seene, of the which I thought it good to touche certayne briefly in this historie: There was in the coast of Northumberlande (in a place callyd Incunning) an honest householder of the cōtrie which with all his family lyued a godly and vertuous life: He fell sicke, and by vehemency of his dyscase growing more

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VVilbrord an english man, the first Archebishop of Vltraict in Frisselād.

and more vppon hym, was brought to extremity: and in the beginnyng of the nyght died. But in the dauning of the day, reuiuing agayne, and sittinge vpp sodaynly: made all that remained aboute the corse, runne a way as men wonderfully amazed with feare. Only his wife which loued him tenderly (although she tremblyd and quakyd) tarried still. And he comforting her sayed, be not afraide. For I am now ryfen in very dede from death which had me as it were in prison, and am permitted to liue in earth amongst men againe, but not after the same maner and trade as I did before. From hence forth my conuersation must be farr vnleeke to my former life. And ryfing by and by, he went to the paryshe churche and continuing there in prayer vntill it was fayre day light forthwyth diuided all his goods into thre partes: one parte he gaue to his wife, another to his children, the third he reserued to him selfe, and made distribution of it straitways amongst the poore. Not longe after dispatched of all worldly cares he went to the Monastery of *Mailros*. The which is almost closed in with a creeke of the ryuer *Twyde*. Where being shoren in, he went into a secret cell which the abbot had provided for him and continued there vntill his dying day in such contrition of harte and mortefying of the body, that if his tounge had not reported yet his life had testified that he had sene many thinges bothe terrible, and also comfortable which no other man had sene. Of the vision which in his departure he sawe, he told after this sorte. He that conducted and guided me in this vision had a goodly bright shyning countenaunce, and was clothed all in white: and as it semed to me, we went altogether in silence towards the ryfing of the sonne: and as we walkyd furder we came to a great brode vally so brode, so longe, and so deepe that no man could measure it. That which lay on the left hande as we went, semed to haue one side very terrible with flaming fier, the other intolerable with hayle, and snowe: beating an percying

into

into euery corner. Bothe places were full of mens sowles, which apperyd to me to be cast interchaungeably, nowe hither nowe thither as it wer with a violent tempest: for when they could no longer suffre the intolerable heate, and flames offier, they leaped to the mydst of that hatefull and deadly colde. And when they pitefully in could finde no reast there, agayne they wer reuerfed into those vnquencheable flames of fier. As an infinite number of miserable and wretched soules were tormented without ceasinge or intermission (as I might then see) with this alteration and interchaunge of paynes, I beganne to thynck with my selfe, peraduenture this may be hell of whose intolerable torments I haue heard men oftentimes talke. But to this cogitation and thought of myne, my guyde answeyrd sayeng. Na thinke not so for this is not hell as thoue doest suppose. But when he brought me farder beinge altogether amazed with that terrible sight, I sawe the places rownde aboute vs sodaynly leese their lyght and euery corner full of darknes. As we entred in to them, within a litle space they were so thicke that I could see nothing, but the bright shewe and cote of him which did conducte me. When we went forward all alone in this darknesse beholde sodaynly there appeared before vs, many rounde flawes of fier ascending as it were oute of a great pitt and falling downe againe into the same: When I was brought thither my conductour and guide vanished away, and left me alone in the midst of that darknesse, and horrible sight. But as those flawes of fyer flew vppe into the element still without intermission, and fell downe into the deape dongell againe, I sawe the topp of euery flawe that ascended full of mens soules, which in maner of litle sparckles of fyer flying vppe with the smoke were somtimes a hye, and when the heate and vapors of the fier were gone, fell downe againe into the pitte. Moreouer a foule and noysom sanour, breaking out with the same vapours infected all the darke places rownde

Let the Christian reader here advise himself, whether he may score at this vision, because in heathen writers, as in the *Menippus* of *Lucian* and other such fond tales are fained or rather to beleue it, because so lerned and holy a man reported it, the time also of our first coming to the faith confidered. Truly I thinke, therefore the heathen and infidell faine such thinges, in his false religion, because he knoweth that God reueleth the like to such

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about. And as I tarried there somewhat longe in greate horreur and feare, not knowing what I should do nor whether I should go, nor what should be come of me, in the ende, I heard suddenly behinde my backe most lamentable and pitifull crying, and withall a lowde skournefull lawghing, as it had bene of some rude and barbarous people, insulting ouer their enemyes brought in captiuitie and thrauldome. As sone as the noyse waxing more brimmer and brimmer came fully to my eares, I descried a multitude of wicked sprites, which did hale, teare, and plucke, the myserable and wretched soules of men, in to the midst of darknes, weeping, wayling, and lamenting their state: the wicked sprits in the meane skornefully laughing and triumphing at their myserie: amongst whome, as well as I could discern, there was a moncke, a lay man, and a woman. The wicked sprites drawing and haling them, went downe into that deape fyery flaminge dongell. And it came to passe, that when they were gone a greate way of, I could neither discern the lamentable crye of those soules: neither the skornefull laughter off the deuills, but had alwaies in my eare a confuse noyle. In the meane season came vp from the fiery flaming dongell, certaine euill fauoured blacke sprites and compassed me rounde aboute, and with there fiery eyes, and foule stinking fauours which they breathed out had almost strangled me: Besides they threatned to take me with the fiery forkes in their handes: yet they could in no wise touche me, although they aduentred to fraye me. When I was compassed in euery side with such foule finnes, and ougly darknesse I cast my eies now this way nowe that way if happely there might come any assistance or help to saue me: and behold there appered behinde me, (euen the very same way I came) the glimsing of a starre, shining in the midst of that darkenesse, which waxing brighter and brighter and coming apace to me, disperfed those wicked sprites away, which with their fyery pronges were ready to rent me in pe-

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ces. He that came and put them to flight was the guide which conducted me before: Who turning streytwayes vppon the right hande, lead me as it were somewhat northward where the sonne riseth in the winter, and with a trice brought me out of darknesse into the faire brode light. And as he lead me in the faire shining light, I sawe before vs a greate walle, which was so longe and so hye, that on nether side I could see any ende. I beganne to maruell and muse with my self, why we should go to the walle, specially whē I saw nor gate, nor loope hole, nor any other entrance vp to it: but when we were come thither I can not tell by what meanes, we mounted quickly to the toppe, and beholde there was a faire brode felde, both comfortable and pleasaunt so ful of swete fragrant saouours, and of fresh flourishing floures, that incontinent the swete smel droue away quite and cleane all the stinking and lothsom sent of that darke fyre fornace, which had almost stifled me. So goodly and clere a light shined there in euery place that it semed more fayrer, than the brightnesse of the day and beames of the some, when it is at the highest. There were in that field innumerable companies of white couloured men, many seates, and infinite multitudes of soules reioysing and triumphing. As he lead me through the middest of those blessed soules, I beganne to thinke with selfe, perchaunce this may be heauen, of the which I haue heard men oftentimes preache. To this my imagination and thought, he answered saying, this is not the kingdom of heauen as thou doest imagine. As we went forward and passed the resting places of those blessed and happie soules, I sawe a more brighter shining light before vs than the other was, and heard a sweete melodious noyse of Musicians, besides that such a swete perfume and fragrant saour brake out in euery place, that the other which I smelled before, and thought excessiue passing, was in comparison vnpleasaunte and nothing worthe, in leeke manner as the other bright shining light of the pleasant

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grene fielde in comparifon of this ſemed ſomewhat darke and obſcure. In to the which paradife of pleaſure as I hoped well we ſhould go, ſodainly my conductour and guide ſtoode ſtill, and turning backe brought me agayne the ſame waye we came. In our returne, when we came to the manſions and reſting places of thoſe bleſſed ſoules, he asked me, this queſtion. Do you knowe what all this is that yowe haue ſeene? I answered no: Then he ſaied vnto me. The vally which you ſaw horrible with hotte flaming fyer, and ſharp byting colde is the place, where their ſoules remaineth to be examined and tried, which differring the cōfeſſion of their ſynnes, and amendment of life had recourſe to penance in the inſtant and pointe of death, and ſo departed owte of this wolrde. Yet bicauſe they made humble confeſſion of their ſynnes and repented euen at the houre of their death, they ſhall come to the kingdome of heauen at the day of iudgement, and ſome before. For the good prayers, charitable almes, and deuoute faſtinge of thoſe that yett lyuethe, and eſpecially the holy ſacrifice of the maſſe, helpe to delyuer many out of thoſe torments, before that terrible daye. Moreover the the fiery flaminge pitt, and ſtinkinge dounge, which thowe didſt ſee is hell mouthe, into the which whoſoeuer falleth, he ſhall neuer be delyuered thence. The goodly grene field full of odoriferous flowers, where thowe ſaweſt all ioyfull, iocund, and mery, is the very ſame place where their ſoules are receiued which departe oute of this lyfe in the ſtate of grace, but yet not of ſuch perfection, that they deſerue to be brought ſtreytwaies in to the kingdome of heauen, but for all that in the day of iudgement, ſhall haue the ſight and fruition of Chriſtes deity and immortall ioye with his choſen and elected. Only they which are perfecte in all their wordes, thoughts, and dedes, are caried ſtrayt to hēauen after they haue paſſed their tranſitory life. The place where thou heardeſt the
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ſweete melodious ſinging, with the goodly flagrant ſauours and bright ſhyning light, is next adioyninge to this. Concerninge thy owne ſtate, becauſe thou ſhall haue thy naturall body, and lyue amongeſt men in the worlde ones again, if thowe wilt diligently examin thy doinges vpon earthe, and directe thy maner of lyuing in vprightneſſe and ſimplicite, and reſtaine thy tounge from vaine and ydell talke, certainly aſſure thy ſelf to haue a reſting place amongeſt theſe bleſſed ſoules which thou ſeeſt here: for when I went awaye for a tyme and left the alone, it was for no other cauſe but to lerne and enquire, what ſhould be come of the. When he had talked with me in this ſorte, I vtterly deteſted this preſent life and was ſorrye to returne to my naturall body againe. I was ſo rauiſhed with the ſwete fragrant ſauours, and beutifull ſights of that place which I did ſee, and eſpeciall their ſociety which for the time made their abode there. Notwithſtandinge I durſt not be ſo bold, as to demaunde or aſke any queſtion of my conductour or guide, but in the miſt of theſe meditatiōs, I perceued (by what meanes I can not tell) that I was in the world again, and liued as other mē did. Theſe ſightes and many other thinges els, this vertuous and holy man wold not report to ſleuthfull ſluggards and idell folkes, men that had no regard of their owne life, but to ſuch only, as either diſmayed with feare of torments or rauiſhed with hope of eternall ioye, wolde gladly receiue and ſucke oute of his woordes, ſome heauenly comforte and encrease of piety. Wel, to be ſhorte, in the ſame rewe where is celle ſtoode, dwelled a monke called *Hengils* promoted to the holy ordre of prieſthod, which he honoured much with his vertuous woorkes. This man remaineth yet a lyue, and leeke a ſolitary heremite in *Ireland*, fedeth his old impotent body with browne bred and cold runninge water. This monke reſorting to the ſaied holy man oftentimes, vnderſtoode by certaine queſtions which he propounded, what ſightes he
ſawe

sawe, after his body and soule were departed, and by his relation all which I haue bressly declared, came to our knowledge. Moreouer he communicated his visions with kinge *Alfride*, a man excellently lerned in all good literature, who hearde him with such comfort and attention, that at his desyre, he was placed at the length in the same monastery, and shoren in religion. In the which monastery at that time, *Edilwald* priest of most godly and modest life was Abbot but now he is made bishop of *Lindisfarn*, which church he gouerneth in right good ordre, both with holosome doctrine, and good example of lyfe, semely for his vocation. This holy man toke after in the same monastery a more secret celle vnto him, where with more liberty he might serue his maker, in continuall praier without intermission. And because the place was situated vpon a riuers side, he was wont to dippe and plunge him self in the flowing water oftentimes, for greate desyre he had to chastise his body, and cōtinue ther singing of psalmes and other deuout prayers, as longe as he coule abyde for cold the water now and then comming vp to his hippes, and now and then to his chinn. And when he came out of the water he neuer chaūged his clothes being wet and cold, but taried vntil they wer warmed and dryed by the natural heat of his body. In the winter season, whē peaces of yce half brokē dropt down on euery syde of him, which of purpose he had broken to plounge into the riuier, and diuerse men seeing him, sayd, it is a maruelous matter and straunge case brother *Drihtelme*, (for so he was called) that you can possibly suffer such bitter and sharpe colde, he answered simply, (for he was but a simple and sober spryted man) I haue sene places colder then this is. And when they said vnto him, we maruel that you wil liue so cōtinent and auster a lyf, he answered I haue sene more austerite and hardnesse then this is. So vntill the day of his calling hence owte of this wretched world, for the earnest desire he had of heauenly felycitie, he pynished

Holy
Ilond.

nyshed his old impotent bodye with dayly fastinge, and was by good fruteful instruction and godly conuersation a great comforte to manye.

Howe an other contrary wise dyinge founde all the synnes that euer he had donne written in a booke brought vnto hym by the deuill.

The. 14. Chapter.

BVt contrary wyse there was a man in the countre and prouince of the Marshes whose visions, talk, and manner of life dyd profitt many, but not hym selfe. In the time of *Coenrede* which raygned after king *Edilrede*, there was a certaine lay man taken vpp for a souldiar and put in office in the campe, who for his dyligence and actyuitie in feates of armes was greate in fauour with the kinge: but for the negligence and improuident care concerninge the statē of his owne sowle, in displeasure with the prince. Wherefore the kyng charged him estesoones to make humble confession of his sinnes, and amend his former lyfe, and vtterly to forsake al his detestable actes and haynous offenses, lest by deathes sodayne preuention he loste tyme of repentaunce and amendment of his life: but he, notwithstandinge this gentyll admonition, and fryndly exhortation of his souerayne contemned and set naught by those comfortable wordes of saluation, and promised that he wolde do penance afterwarde. In the meane season beinge vyfited with sycknesse he toke his bedd and beganne to be more and more vexed with the vehement pangs of his dysease. The kinge came to his chamber (for he louyd hym tenderly) and exhorted and counseled him, that at the lest nowe he wolde falle to penance for his naughty lyfe, and sinfull actes, before he died. Na quoth he. I wyll not be confessed now, but when I am well recoueryd and able to go abroad agayne, than I wyll, lest if I should now do it, my felowes would saye that I dyd it now for feare of deathe which in my prosperity and health I wold neuer vouchsafe to do. Wherein he spake to his owne leeking

V V stoutly

flowly and leeke a man, but certes, as yt appeared after he was myserably deceuyd with the crafty illusions of the deuyll. Whē the kynge came to visite hym agayne, and geue him good counsell because his desease grewe more vehemently vpon him euery daye, he cryed oute incontynent with a pytyfull and lamentable voyce saying. Alas what meane yow my liege, why come you hither? Yowe are nether able to profitt, nor pleasure me nor do me any good. The kynge answeyrd streytways, Ah, say not so: see ye play the wyse mans parte: Nay sayth he, I am not madde, but I haue here vndoutedly before my eyes a wicked conscience all woundyd and mangled. And what is this said the kinge? Yf yt please yower hyghnesse quoth he: a litle before yower grace came, ij. bewtyfull and hanfome yowng men came into the howse, and sate downe by me. One at my head, the other at my feete: and one of them toke a goodly faire booke owte of his bosome but litle in quantytye, and gaue yt me to reade. In the which when I looked a litle whyle, I founde all the good dedes that euer I had done fayre written: and god knoweth they were fewe in number and litle in effecte: when I had done, they toke the booke of me againe and said nothing. Then sodainly came there abowte me an whole legion of wicked sprytes, and beseged the howse rownde abowte in the vtter side, and sittinge downe replenished euery corner within. Than he which for his fowle euyl fauouryd blacke face, and hyghest seate apperyd to be greatyft amongst them, takyng out a booke terrible to all mens sight, vnmeasurable for greatnesse, and for weyght importable, comaūdyd one of his blacke garde, to bringe yt to me to reade. When I had read a litle, I founde all the enormous detestable sinnes that euer I had committed not only in worde and dede, but also in lyght thoughtes written there in greate blacke letters: and he said to the ij. fayre yowng men that sate by me, Why fitte yow here knowing most certaynly that this felow is owers? They made answer. Trewe it is. Take

Take him and leade him away to the botomelesse pit of damnation: and with that they vanisht away. Incontinent ij. wycked sprites hauyng fyre pronges in their handes rose vppe and stroke me one in the hed, and the other in the sole of my feete, the which now with greate torment and anguyshe creepe vp in to the bowells and other internall partes of my bodie, and when they meete together I shall dye, and be drawen hence by the dyuells watchinge and whyuering about me into hel without redemption. Thus spoke that myserable man lying in extreme desperation and died owte of hande, and now lyuing in thrauldome with the deuill in euerlastinge payne doth that penaunce (but all in vayne) which in his lyfe time he myght haue done if it had bene but one howre, with an assured hope of gods mercy and pardone for all his synnes. Of this miserable and wrechyd man, it is euident that (as S. Gregorye wryteth of certaine) he had not those visions for his owne sake, whome they auailed nothing at all, but for other men which knowing his lamentable end might be afeared to differ and prolonge the tyme of repentaunce, while they haue oportunitie and leasure, lest by sodayne preuention of death they dye impenitent. That he sawe diuerse bookes brought before him by diuerse and sondry sprites, some good, some bad, it was done by the diuine prouidence and permission of god to putt vs in remembrance that our doinges and thoughts flee not away with the winde, but are reserued particularly to the strait examination of the dreadfull iudge. And at the ende shall be shewed to vs other by the good angells which frindfully wishe our saluation, or by the wicked sprites, which spitefully twoorke our damnation. Concerning that first of all the good Angells brought for he a fayre white booke, and the deuills afterwarde their fowle euill fauoured black lygger: the angels a litle one, they an vnmeasurable greate one: it is to be noted that in his childehode he did some good dedes, yet notwithstandinge he disgraced all that

A true
and ne-
cessary
doctrine
for this
wicked
time.

Psal. 13. euer was done with his lewde and loose demeanour in yowthe. Bnt if he wolde haue amended in youth the wanton toyes and foolishe panges of childhode, and with wel doinge raunesomed them owt of the sight of god, he myght haue bene brought to their societie, of whome the Psalme of Dauid saithe, *Beati quorum remissa sunt &c.* Blessed ar they whose iniquities ar forgiven, and whose sinnes ar couered. This history I thought good to set forth playnly and simplie, as it was declared vnto me of that worthy prelate *Pechhelme*, to the comforte of all sliche, as shall reade it or heare it.

Howe an other in leeke manner sawe a place of paine appointed for him in hell.

The .15. Chapter.

FVrthermore I my self knew a religious man (whom wold God I had neuer knowen) placed in a good and famous monasterie, notwithstanding he him selfe was infamous for his lewde behauiour and loose lyfe. I could tell his name also, if it were worth the telling. This man was earnestly rebuked of his bretherne and other head officers of the monastery, for his enormities, and exhorted to a better trade of lyfe, but all was in vaine. Notwithstanding, albeit he would not geue eare nor humbly obey their charitable exhortations, yet they did tolerate him very longe for his externall seruice, which was very necessarie for them. For he was a singular good carpenter. This man was much geuen to dronknesse and other wanton pleasures of dissolutnesse, and accustomed rather to sit in his shopp both day and night, than to come to the church to singe or pray, or heare the trew worde of life with his bretherne, by which occasion it happened to him, as men ar commonly wounte to saye: He that will not come of his owne accorde within the church dore, shall runne against his will to hell gates. For he being now strecken with a very fainte defease, and brought to extremitie, called all the couent about him, and with

A old proverbe.

with much lamentation and deepe sirghes, leeke a man damned already, beganne to declare vnto them, that he sawe hell gates open, and the deuill drowned in a deape dounge ll thereof, and Caiphaz and al the whole rablemēt that put Christ to deathe, cast in flaminge fier, hard by him: and next to them (oh, miserable and wretched man that I am, saide he) I see a place of eternall perdition prepared for me. His bretherne hearing these wofull wordes exhorted him earnestly to repent and be sorie for his sinnes, while he was yet alyue. Then he brought to extreme desperation answered, No No. There is no time for me to amend my former life, especially seing I perceiue my iudgement is past and fully complete already. With those wordes he died without receauing the sacrament. His bodie was interred in the formost parte of all the Abbaie, not one of all the whole couent durst say masse for his soule, nor singe psalmes, nor once say one Pater noster for him. Oh howe farre a sunder hath God separated light and darknesse? The first blessed Martyr S. Steuen ready to suffer death for testimonie of the truthe, sawe heauen gates open, and *Iesus* standing on the right hande of God. He to the ende he might more ioyfully die, fixed the eyes of his mind there before his deathe, where he should be after: but this forsaid fellow, blacke in soule, blacke in body, and blacke in all outwarde doinges, sawe hell open, at the houre off his death, and perpetuall damnation prepared for the deuill and all that follow him. Againe to thentent that though his death were miserable in desperation, yet by his owne damnation he might geue other example to repent and worke their owne saluation in time, he sawe his owne place and dounge ll prepared amongest such caytyffs, as Cayphas and his complices were. This chaunced of late in the countrie of the Berniciens, and was by common talke blasted all the countrie ouer: so that it stirred vp many to make quick confession of their sinfull actes and not to take dayes with God. Which God graunte it may

After .7.

In Northumbreland.

worke allso in such as shall reade this present historie.

Howe many churches of Scotland by the instant preaching of Adamannus kept the feast of easter after the catholique maner and howe he wrote a booke of holly places.

The 16. Chap.

Catholi-
ke obser-
uationsto
be prefer-
red.

AT that time a greate multitude of Scottes in Ireland, and many Britons in Britanny receaued by the singular gifte of God, the trewe manner of celebrating the feast of Easter, taught by the catholique church. For when as Adamannus a vertuous priest and Abbott of all the mounkes and religious men, that were in the isle *Hu*, being sent Embassadour by the prince of his owne countrie to *Alfride* kinge of the Englishmen, and tarying a certain time in the countrie sawe the Canonically rites and ceremonies of the church, and besides was sharply admonished by the lerned that he should not presume to lyue contrary to the vniuersall church, nor in keeping the feast of Easter, nor in any other decrees, what so euer they were, with his countrie men fewe in number, and dwelling also in one of the furmost corners of all the world, he so chaunged his minde hereuppon, that what so euer he had heard or sene in the english church, he most gladly preferred it before the custome and manner of his owne. For he was vertuous, wise, and very ready in the knowledge of holy scripture. After his returne therefore into the countrie he endeououred diligently to reduce all the isle *Hu* to the brode beaten path of truethe, which he knew very wel, and had embraced with all his harte: but he was not able to bringe it to passe. Whereuppon he sayled into *Ireland*, and preaching there and shewing them with gentill exhortations the trewe and lauffull obseruation of Easter, he wanne many that were not in the dominion of the saied Iland of *Hu* from errours to vnitie, receiued vniuersally of the catholike church, and taught the to obserue the trewe time of Easter. This Adamannus whē the feast of Easter was now kept by his meanes in *Ireland* after the institution of Chri-

Christes catholique church, he returnge to his islande agayne and preaching to his bretherne in the monasteryes this generall obseruation, and keepinge of Easter as he had don before and yet being not able to compasse his purpose it fortunēd he fell sicke, and departed out of this worlde, before the yeare was complete and fully ended. And that by the greate prouidence of almighty God so disposing it sweetely: to the ende such a vertuous man desirous of vnity and peace, should be taken hence to æternall life before easter came againe, for obseruation of which feaste he should haue bene forced to much variaunce and discorde by such as wold not embrace the truthe. This same vertuous man wrote a booke of holy places very profitable for the readers, which he lerned at the lectures and expositions of *Archwulf* a bishop in Fraunce: who to see holy places and monuments went to Hierusalem, and when he had wandred ouer all the lande of promesse, and had gone to *Damascus*, *Constantinople*, *Alexandria*, and other many isles of the sea, was driuen in his returne by tempest to the weast coastes of *Britanny*. Who within fewe dayes after resorting to that worthy seruauent of our Sauour Christes Adamannus aboue mentioned, he was receaued with all kinde of humanitie and frendfull intertainment, specially when he was knowen to be lerned in scripture, and skilfull in description of holy places. For Adamannus so esteemed him that he put in writing, what soeuer notable thing worthy of remembraunce the bishop testified that he had sene in those holy places: and made a booke (as I said) thereof profitable to many: but most of all to those, which lye farre from the place where the Apostles and Patriarches liued, and knowe nothing of them but what they may picke oute with longe study and often reading. This booke Adamannus dedicated to *Alfride*, and by his liberality and charges, it was geuen to other inferiour persons to be read, the author him selfe being rewarded.

ded with many goodly giftes, and sent to his country againe. Out of whose writings to gather some certain thinges, and place them in this our history I haue thought it good and profitable to the readers herof.

What thinges he mentioned in the same booke touching the place of the natiuitie, passion and resurrection of Christe.

The. 17. Chapter.

The place
of Christe
his nati-
uirtie.

OF the place of Christes natiuitie he reporteth in this sorte: Bethleem a city of *Dauid*, situated in a narrow and streyt mounte, compassed with vallies of euery side, is a myle in lenth, from the weast to the East, very base and plaine without any toures or turrets. The walles are builded flatt without any battlements. In the east corner there is as it were a denne not laboured of mā but framed of nature. The vtter most parte of it, is saied to be the place of Christes natiuitie, the innermost the maunger, where he lay. This denne couered somewhat farre inwarde with goodly precious marble, hath ouer the place where our Lorde was borne, a great church of the blessed virgin Mary builded vpon it. Of the place of his passion and resurrection he wrote after this sorte. As ye enter into the citie of Ierusalem on the North side, to come to the holy places, ye must by ordre of streetes first go to the church of Constantine which is called *Martyrium*, that is to saye, the Martirdome, or place where the witnesse of our redemption was founde. This church the Emperour *Constantine* builded very gorgeously, because our sauour Christes crosse was founde in that place by his mother *Helena*: Going frō thence on the weast side you shall see * a church builded in *Golgotha* where that rocke is to be sene, which bore Christes crosse and his blessed Body fast nailed to the same, and beareth now also a mighty crosse of siluer with a greate brasen whele hanging ouer it ful of lamps and torches. Within the cōpasse and place where Christes crosse stode, was a vaute cut out of the rocke: In the which vpon an aulter there made, masse is wonte to be saide

* Of this church erected by Helena mother of Constantin, Paulinus Nolanus maketh mention. *Epist. 11. ad Severina.*

saide for honorable men that dieth, the dead corps standing with oute, in the strete. At the weast side of the same church, was also a rownde chappel of Christes resurrection, enuironed with thre walles, and borne vp with xij pillars, hauing betwixte euery walle, a fayre brode waye: which hathe with in his compasse and circuite thre aulters in three places of the midle walle, south, northe, and weast. This chappell hath eight doores, and places of entreaunce, directly ouer the three walles: of the which iij. stande northeest. and iij. weast. In the midle of this chappell was laied the rounde tumbe of our sauour Christ cut oute of the rocke, to the toppe of which a man standing within, may reach with his hande. It openeth on the east side, and hathe that greate stone that was layed vpon, which vntil this day sheweth the print, and signe of the yron tooles with which it was hewed and cut. With in, euen to the very toppe all is couered with marble. The toppe it selfe al gilted with golde, beareth a greate golden crosse, vpon it. In the northe parte of that monument, Christes sepulchre was cut oute of the same rocke, and made seuen foote longe, and thre handfull higher then the pauiment. The coming in is on the south side: where continually day and night twelue ampes burne, foure with in the sepulchre, and eight aboue in the right side. The stone which was put vpon the brimme of the sepulchre, is nowe clouen. The lesse parte notwithstanding standeth at the doore of the same sepulchre as an aulter foure-square. The greater parte standeth for an other aulter in the same churche in the manner of a quadrangle, couered with faire white clothe. The colour of the sayd sepulchre semeth to be white and read decently mixed together.

The deuotion of the Christians in Ierusalem aboue a thousand yeres past.

Et erit sepulchrum eius gloriosum. And the place of his buriall shall be glorious sayth the prophet. *Esaie. Cap. 11.*

VWhat he wrote of the place of Christes ascension, and the patriarches sepulchres.

The. 18. Chapter.

XX

The

THe Author aboue mentioned writeth also in this wyse touching the place of Christes ascension. The mounte Olyuete is as hye as the mounte Syon, but not so brode, nor so longe. There growyth no trees, but vynes and olyues: wheate and barlye, it bryngyth forth good stoore. The wayne and soyle of that ground is not shryueled nor fleaten, but grene and full of grasse. In the very toppe where Christ ascendyd to heauen, standyth a greate rounde church, with thre porches rownde in a circuite vawtyd and coueryd ouer. The ynnere chapell hauing an aultar toward the east, with a goodly frount in the top, could not be vaulted nor coueryd ouer because the very place of Christes ascension might be kept open. In the mydle of which church the last * prynte of Christes feete left vpon earth, as to be sene, where he ascendyd into heauen openinge aboue and ready to embrace hym. And although the earthe be sett away dayly of the Christians, yet it remayneth still and kepyth the very figure and prynte made with the stepes of his holy feete when he ascended. Rounde aboute the print of those blessed feete lyeth a brasen wheele, as hygh as a mans neck hauynge an entraunce and way in, vpon the east side and a greate lampe hanginge aboue it in a pullye, whiche burneth day and night. In the weast side of the same church be eyght windowes, and so many lampes hanging in cordes directly ouer them. They shine thorough the glasse to Ierusalem and their light is said to stirre the hartes of all that behold and see it, with a certaine feruent zeale and compunction: At the day of Christes ascension euery yere, when Masse is done, there cometh downe from heauen a greate gale of wynde, and maketh all that ar in the church prostrate them selves downe flatt vpon the grownd. Of the situation also of *Hebron* and monumentes of old auncient fathers there, he writeth in this sorte. *Hebron* somtimes the chiefe cytie in al Kinge Dauids realme, shewing now only by her ruines howe princely and puissaunt she

*VVho thinketh this incredible, lett him geue a reason of the way by Salisbury, called S. Thomas pathe by Clarendon parke.

she was in time paste, hath toward the east with in a furlonge the double denne, where the Patriarches sepulchres are enuironed with a fowre square walle: their hedds turned toward the northe. Euery tumb hath his stone. Al the thre stones of the patriarches being all whyte, squared as other stones are vsed in building of great churches. Adam lieth aboute the north side, and vttermost parte of the walle not farr from them, in an obscure tumb nor curiously wrought, nor workmanly sett. There are besides base memorialls of thre simple weemen. The hill *Mambre* also is a mile from these monumentes, full of grasse and pleasaunt flowres toward the north, and in the top it hath a goodly champion and playne felde. In the north parte where of *Abrahams Oke* (which is now but a stumpe as hygh as ij. men can reache) is compassed rounde about with a church. I haue thought it good for the profit of the readers to intermingle in my historie, these things taken out of the Authors bookes and comprised here in latin after the trewe meaning of his woordes, but more brieflie, and in fewer woordes. If any man be desirous to knowe more of this matter either lett him reade the same booke, or that litle * abridgment which I drew out of him but late.

How the South Saxons receaued Eadbert and Collan for their byshops, the weast Saxons Daniel and Aldethelme for theirs: and of certaine writings sett forth by the same Aldethelme.

The. 19. Chap.

THe yere of the incarnation off Christe 705. *Alfride* kinge of Northumberlande dyed, the xx. yere of his raigne not yet fully expired. After hym succeded *Osfride* his sonne, a child but eyght yeres olde, and raigned xj. yeres. In the beginning of his raigne *Hedde* byshop of the weast Saxons departed from this mortall life to immortalioye: For vndoubtedly he was a iuste man, one that lyued vpryghtlye in all pointes leke a good bishoppe, and preached sincerely leke a trewe pastour, and that more of the loue of vertue natu-

*This abridgment is extant in the 3. tome of S. Bedes workes. An. 705.

rally graffyd in him, then of any instructours by often readinge taught him. Furthermore, the reuerend father and worthy prelate *Pechtelme*, (of whom we must speake hereafter in place where he shall be mentioned) who being but yet a deacon and younge monke, liued familiarly a longe time with his successour *Aldethelme*, was wounte to tell vs that in the place where the said *Hedde* died, for reward of his holy life many great miracles and cures were don: and that men of the same prouince vsed commonly to carry away dust from thence and mingle it with water for such as were diseased and sicke: that also the drinking and sprinckling of the same did cure many sicke men and beastes also. By which occasion for often carying away of the sacred dust a great deepe pitt was made there. After his death, that bishoppricke was diuided into ij. diocesess. The one was geuen to *Daniell*, which he keapeth at this present: the other to *Aldethelme*, where he ruled the people very painefully for iiij. yeares. They were bothe lerned men skilfull in holy scripture and all ecclesiastical doctrine. *Aldethelme*, when he was priest, and yet but Abbot of the monastery of * *Mailsbury* wrote by the commaundement of the whole Synode of his countrye a booke against the error of the Britons, for not keeping the fest of Easter in his dewe time, and doing many thinges besides, contrary to the trewe obseruation and vnite of the church. By reading of the same booke he reduced many Brytons subiect at that time to the West Saxons, to the catholike solemnisation of the feast of Easter. He wrote also a notable booke of virginity, bothe in longe verse and prose, with double paines, folowing the example of *Sedulius*. He set forth also many other workes. For he was notably well lerned, very fine and eloquent in his talke, and for knowledge as well in liberall sciences, as in diuinite to be had in admiration. After his death *Forthere* was made bishop in his place a man also much conuersant in holy scripture. These ij. hauing the gouernaunce and whole rule

*In the borders of VVilchere.

le rule of that diocese, it was determined by a decree in the Synode, that the prouince of South Saxons, which to that present day appertained to the diocesse of Winchester, where *Daniell* was bishoppe, should haue a see and bishop of their owne feuerally. Whereuppon *Eadberte* Abbot in the monasterie of that blessed bishoppe *VVilfride* was made and consecrated first bishop of that diocese. After his death, *Ceolla* toke the bishoppricke vpon him: Who not past ij. or iiij. yeares past departing this life, the see to this day is vacant.

Howe Coenrede kinge of the Marshes, and Offa king of the East Saxons ended their liues in the habitt of religion, and of the lyfe and death of bishop *VVilfride*.

The 20. Chap.

THe iiij. yeare of Ofredes raigne, king *Coenrede* which kept the soueraintie in the countrie of Marshes honourably for a tyme, did more honourably forsake it, and all his dominions. For vnder Constantine the Pope he went to Rome, and receiuing there the tonsure and habitt of a religious man, at the Apostles tombes continued in praying, fasting, and dealing of almes vntill his dying daye. Vnto this noble prince *Coenrede*, succeded kinge *Edilredes* son, which *Eldred* had the gouernement of the same realme before him. There went with him also to Rome *Sigheres* sonn king of the east Saxons called *Offa*, (whome we mentioned before) a princely, and beautefull gentleman, and then in his first flowres and much desired of his subiectes to remaine and rule among them. But he moued with leke deuotion and zeale as the other prince was, forsoke his ladye, his landes, his kinsfolke, and countrie for Christes sake, and the gospell: that in this world he might receiue an hundred folde and in the world to come life euerlasting with Christ. When he came to the holy places at Rome, he also was shoren into religion, in the which he passed the rest of his life, and came to the vision of the blessed Apo-

stles in heauen, as he had longe desired before. The very selfe same yere that these ij. princes went out of Britannie, a worthy prelate and notable bishopp, called *Wilfride*, died the xlv. yere after he had ben made bishoppe, in the territory, called Wundale. And his body well chested, was caried to the monastery of Rhippon wher he had before liued, and with al honour, and solemnitie worthy for so noble a bishopp was buried in Saincte Peters church at Rhyppon: Of whose life and behauour let vs briefly make mention what things were done returning as it were backe againe to that we haue spokē before.

Lib. 3. cap.
52.

The lyfe
of bishop
Vilfrid
the Apo-
stle of
Suffex.

Holy
Iland.

This *Wilfride* being but a childe was of such towardnesse and good nature, induced with so many goodly qualities, of such modest and honest behauour in all pointes, that all the elders and auncients did with a speciall good loue reuerence him. After he was xiiij. yere olde, he more esteemed a monasticall, and solitarie lyfe, than all secular and wordly wealth. The which thing when he had communicated with his father (for his mother was departed to the mercy of God) he gladly condescended to his holly requestes and godly desires, and exhorted him to persiste in that godly purpose, which he had intended. Hereuppon he came to the isle *Lindisfarne* and there attending vpon the monks, he diligently lerned, and gladly practised, all pointes of chastity, and godlinesse required in a solitarie and religious man. And because he had a goodly pregnant witt he lerned spedely psalmes and certain other bookes of prayers, being not yet shoren in or professed, but well garnished with those vertues, which far surmounted the outward profession to witt of humility and obedience. For the which he was wel loued and esteemed bothe of the elders, and also of his equals. When he had serued God certaine yeares in that monastery he perceaued by litle and litle being growen in iudgement (as a wise younge man that could quickly fore see) the waye of trewe religion and vertue taught by the Scotts not to be alto-
ge-

gether perfecte. Whereuppon he fully determined to make a voyage to Rome, only to see what rites and ceremonies were obserued there, as well of secular priestes as of religious personnes. The which determination of his, after notice geuen to his Bretherne by preuy conference, eche man did well commēd it, and perswaded him to go forward in his good purpose. Incontinent coming to Quene *Eamfleda* (who knew him wel, and by whose counsell and cōmendation he was receaued into that monastery) declared to her hyghnesse that he had an earnest and feruent desyre to visit the monuments of the holy Apostles. The Quene much delited with the younge mans good purpose and zeale, sent him to Caunterbury to kinge *Ercombert* which was her vnckles sonne requiring that it might please his highnesse to send him honorably to Rome: at what time *Honorius* one of the blessed Pope Gregories schollers, a man profoundly lerned in holy scripture, was Archebishop there. When this younge man lackinge nor good courage, nor lyuely sprite, had tarried there a space, and employed his diligence to lerne and commit to memory, that which he ouerlooked, there repaired thither an other younge gentelman whose name was Bishop, and Christen name Benet, one of the nobles of Englande, desyroure to go to Rome, of whom I haue mentioned before. The kinge committed *Wilfride* to this younge gentelman and his company, with chardge that he shuld conduct him safe to Rome. When they came to Lyons in Fraunce, *Wilfrid* was stayd there by *Dalphine*, bishop of that city. The gentleman went on his iourney to Rome. The delight and pleasure, which the bishop had in *Wilfrides* wyse talke, amiable continaunce, ioly actiuity, and graue inuention, was the occasion why he was staid there. For that cause also he gaue him, and all his company frendfull intertainment as long as they continued there: and further offred him the gouernement of a greate parte of Fraunce, the mariadge of his
bro-

brothers daughter, (which was yet in the flower of her virginity,) briefly to adopte him for his heyr, if he wolde make his abode there. But he rendring lowly and hartly thanks for so great courtesy and gentillesse, that the bishop vouchsafed to shew vnto him being but a straunger, answered, that he was fully determined to an other conuersation and trade of lyffe: and therefore had forsaken his country, and taken this iourney to Rome. The which when the bishop heard, he sent him to Rome, with a guide to conducte him in the waye, and gaue him mony sufficient to beare his chardges, desyringe that at his returne he wolde remember to take his house by the waye. *Wulfride* with in fewe dayes after cominge to Rome, and occupying him selfe in daily contemplation of heauenly thinges, according to his first determination fel acquainted with a notable holy and lerned man called *Boniface*, who was Archdeacon, and one of the Apostolike Popes counsellors. By whose instruction he lerned orderly the foure bookes of the Gospell, and the trewe counte of Easter, and many other godly lessons commodious and profitable to vnderstande the orders and disciplines of the church, which he could not attaine vnto in his owne country. And when he had passed certaine monthes there, in godly exercise and study, he returned to *Dalsine* againe in Fraunce, and after he had tarried with him iij. yeares, he toke the inferiour orders of the bishop, and was so entirely loued of him that the bishoppe fully determined to make him his successour. But by cruel death he was preuented and *Wulfride* reserued to a bishoprike in his owne natyue country, England. For Brunchild Quene of Fraunce sent a power, and commaunded the bishop to be put to death: whom *Wulfride* his chappellain folowed to the place of execution, desyringe to die with him, albeit the bishop did vterly forbid him. But whē the executioners knew, he was a stranger and an English man borne, they spared him, and wold not put him to death,

with

with the bishop. Wereuppon returning to England he was brought to be in frendship and amity with kinge Aldfride. Who leke a good Prince had lerned to folow and reuerence the general ordinaunces and rules of the catholike church. And for that he perceaued this *Wulfride* to be Catholique, he gaue him streytwayes a Lordshippe, of x. tenements in Stanford: and within a while after a monastery with xxx. tenements in Rhippon: which he had geue but late to build an Abbay forsuch as folowed the Scottes: but because they being put to liberty and choise, had rather departe thence then to receiue the trewe and Catholique celebration of the feast of Easter, and other canonicall rites and ceremonies after the custome of the church of Rome, and see Apostolike, he gaue it to him, whome he sawe better qualified both for lerninge and for vertue. The same time in the very selfe same monastery he was made priest by *Agilbert* bishop of *Genisse* (of whom we spake before) at the instaunce of the Kinge, moste earnestly requiringe that so lerned a man shuld continually follow his Courte, and especially be his teacher and preacher. Whome not longe after when the Scottes secte was disclosed (as is a fore said) and vterly abandoned, he sent to Fraunce by the counsell and aduise of his father *Oswin*, when he was but xxx. yeres of age to be consecrated and made bishop by *Agilbert* then bishop of *Paris*. With whom xj. other bishopps assemblinge them selves to consecrate hym, did their dewty in that behalfe very honorably with all solemnities. But while he was yet beyonde the seas, *Ceadda*, a godly and vertuous man (as it is aboue mentioned) was consecrated byshop of yorke, at the commaundement of King *Oswin*. Who hauing gouerned the church iij. yeares departed thence, and toke the cure and charge of Lesting Abbay. After him *Wulfrid* toke vphōim the bishoprick of al Northumberland. Who afterwarde in the raigne of Kinge *Ecgfride*, was depriued of his bishopricke, and others consecrated and put in

* The
countrie
about
Salisbury

Lib. 3.
cap. 28.

Lib. 4.
cap. 12.

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his place, of whome we made mention before. But when he had taken shipp to go to Rome, and pleade his cause before the Apostolike pope he was dryuen by a Sowthweast winde into *Freslande*, where he was honorably receaued as well of the rude and barbarous people, as of the Kinge *Aldgise*. Where he preached also vnto them Christ and his ghospell, conuerting many thousandes to the faith, and with baptisme washing away their sinnes. Whereby he layed the fundation of Christes ghospell in those countries, which the Reuerend father and holy byshopp *VVilbrord* perfited and finyshed afterward. But when he had passed ouer a winter with this people newly conuerted to Christe, he went forward his iourney to Rome. When his cause was debated to and fro, in the presence of Pope *Agatho*, and many other bishopps, he was founde in proceffe by all their iudgementes to haue bene most vniustly accused, and best worthy of that bishoppricke. At what time the same *Agatho* gathering a Synode at Rome of a 125. byshopps against such heretikes as held the opinion, that there was but one will and one operation in our Sauour Christe, commaunded *VVilfride* also to repaire thither. And when he came he willed him to declare his faith and the faith of the countrie from whence he came, sittinge amongst the other bishops: Wherin when he and his country was founde to be Catholique, it pleased them amongst other things to haue this also put in the Actes of the decrees, the tenour wherof foloweth. *VVilfride* the vertuous bishop of yorke, and appealing to the see Apostolique for his cause, and by that full authoritie absolued as well from certaine complaints laied to his chardge, as all other vncertaine quarels, and sitting in iudgement in the felowship of a 125. bishopps in this present Synod, hath confessed, for al the north partes of the isles of Englande and Irelande, whiche ar inhabited with Englishe men, Britons, Scottes, and Pictes, the trewe and catholike faith, and confirmed the same with his subscription. After his

The heretic of the monothelites condemned.

The See Apostolique.

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returne to Britanny againe, he conuerted the South saxons from idolatrye and superstition to Christes trewe faith and religion. In the isle of Wight also he appointed certain to preach the word of God: and the seconde yere of kinge *Aldfrides* raigne, who had the soueraintye next after *Ecgride*, receaued his see and bishopricke againe, at the instaunt request of the kinge. But fyue yeres after he was accused of the same king, and many other bishopps, and depriued againe of his bishopricke. Wherein vpon repairing againe to Rome, and obtaining lycence to pleade in his owne defence before his accusers, Pope *Iohn* and many other byshopps sittinge in iudgment, it was by their diffynitiue sentence concluded, that in some parte his accusers hadd falsly forged these malycious surmises against him. The Pope also wrote letters to the kinges of England *Edilrede* and *Alfride* requiringe them to see him restored to his bishopricke againe, because he was vniustly condemned. The reading of the decrees concluded in the fore said Synod assembled by Pope *Agatho* of blessed memory, kept but of late when he hym selfe was present in the cytie and resident amongst other bishops, did much furder his cause. For when the Actes of the Synode, as occasion was moued, were openly read ij. or iij. dayes before the nobyltie and greate assembles of people, by the popes commaundement, the protonotarie coming to that place where it was written, *Wilfride* the vertuous bishop of yorke appealing to the see Apostolique for his cause, and by that full authoritie absolued as well from certaine thinges layed to his chardges, as all other vncertaine quarels &c. As we sayed before, these wordes being read every man was astonned and the protonotary ceasinge, eche man inquired off other, what manner of man this byshopp *VVilfride* was. Then *Bonyface* a counseller to the Pope, and many other whiche sawe hym there in Pope *Agatho* his tyme, made answere and sayd. He is the bishop which was accused of his owne cuntry men, and came to Rome to be

Bishopp
VVilfride
the Apo-
stle of
Suffex.

iudged by the see Apostolik, euen the very same which of late coming hither for the false accusations of his aduersaries, was iudged gilltlesse and innocent by Pope *Agatho*, after the cause and controuersie was well examined of bothe parties, and thought to haue ben depriued of his bishopricke against all lawe, and more than that hadd in such honour and estimation of Pope *Agatho* of blessed memory, that he commaunded him to sitt in the Synode which he assembled at Rome, as a man off a trew perfect faith and sincere minde. All these allegations being heard, the Pope and all that were present sayed, that a man of such authoritie which had bene bishoppe xl. yeares, ought not to be condemned, but once agayne discharged and quit- ted from the false accusations and malicious surmises of his enemies, and sent home againe with honour to his countrie. With this iudgement returning towards England, he fell suddenly sicke, when he came to Fraunce, and was so weakened, the disease growing vpon him more and more, that he could not ryde, nor kepe his horse, but was caried in a bed by strength of his seruantes. Being thus brought to *Meldune* a citey in Fraunce, he lay iiij. dayes and iiij. nights as though he had byn dead. Only declaring by a litle breath, which he drewe very faintly and short, that he was a lyue. Thus continuing iiij. dayes without meate and drinke, as speachelesse, and past hearing, he rose the fift daye, and sate vppe in his bed, as a man awaked out of a deape sleepe, and when his eyes were open, he sawe a company of his brethern aboute him, some singing, some weeping, and setting a litle sigthe, asked for his chaplyn *Acca*. By and by he was called. Who entring into the chambre, and seing his bishoppe somewhat better amended, and able to speake, he fell downe vpon his knees, and gaue thanks to God with all the company that was present. And when they had sate together a litle while, and entred talke fearefully, of the high iudgements of God, the bishop commaunded al to auoide the cham-
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bre for an houre, and beganne to talke after this manner to his chaplyn *Acca*. There appeared vnto me euen now a terrible vision, the which I wil haue thee heare, and concele withal vntill I know knowe further the pleasure of almighty God, what shal become of me. A certaine man clothed all in white, stode by me, saying. I am *Michael* the Archangell sent hither for this only purpose, to deliuer thee from daunger of death. For our Lord hath geuen the longer tyme to lyue for the earnest prayers, and lamentations, which thy scholars and bretherne here haue made, and also for the intercession of the blessed virgin Marie his mother: Wherefore I say vnto the, that presently thou shalt be healed of this infirmitie and sicknesse, but yet be in a readynesse: for after iiij. yeares I will returne againe and visit the. Agayne, as sone as thou art returned to thy countrie, the greatest part of thy possessions, that haue ben taken away from the, thou shalt receiue againe, and ende thy life in tranquillitie and peace. Vpon which comfortable wordes the bishoppe recouered to the greates ioye of all men, reioysing and praying God for him. Thus going forward on his iourney he came to England. When the letters brought from the see Apostolique were read, *Berechtwald* archebishop and *Edilrede* sometimes kinge (but then made an Abbot) receiued him gladly in fauour againe. *Edilred* also entreating *Coenrede* whom he had made kinge in his place, to come and speake with him, requested him to be a good and gracious Lord to the saied bishoppe, which also he obtained. But *Aldfride* king of Northumberland which would not receiue him, died within a while after. By which occasion it fel out in the raigne of kinge *Osfred* his sonne, that in a Synode assembled by the riuer *Nid* after greates contention and reasoning in both partes, he was receiued into his church and bishoppricke againe with all fauour they coule shewe him. So iiij. yeres space, to witt to his dying daye, he liued in peace, and died the xij. daye of October in a

monasterie, which he had in the prouince of Wundale vnder the gouernement of Abbot *Cudbalde*. From whence by the handes of the couent he was caried to his owne monasterie in Rhyppon, and interred in the blessed Apostle S. Peter his church harde by the aultar, towarde the Sowth side, as we signified before, and ouer him is written this epitaphe.

An Epitaphe vppon Bishhop *Vilfride*.

*Vilfrid that worthy prelat, lyeth bodely in this graue:
Who moued with godly zeale, to Christ this temple gaue.
And of the Apostle Peters name, S. Peters church did it call.
To whom the keyes of heauen Christ gaue, cheaf gouernour of all.
He guiltd it with golde most fyne, and hanged it with scarlat roūd.
And sett vp there a Crucifix, of golde euen from the ground.
The foure bookes of Christes ghoſpell, in golden letters are wrote
At his cōmaundmēt and charges eke, right worthy to read and note.
A couer for the same also of beaten golde he did sett.
The price and valew was great, but his hart surmounted it,
Touching the course of Easter, in dew time to be kept,
Bicause by wronge tradition, many it ouerlept,
He taught the catholi ke order, all England thourough out,
Extirping the contrary error, by authorite most stoute.
A numbre of religious men, he assembled in this place,
Instructing them vertuously in the holy Fathers race.
VVith miseries and perills eke much vexed of longe time,
And of his owne dere countremen charged with many a crime:
But when fūe and fourty yeares, he had kept a bishops state
To heauen he past his breitherns cause, with Christ for to debate.
And that with all alacrite, with mirth and ioyfull hart,
Now graunt o Christ that after his trace, we solowe thee on our
part.*

How *Albine* succeded the holy Abbot *Adrian*, and *Acca* the good bishop *Vilfride*.

The 21. Chapter.

The

THE next yere after the death of that forsaide holy father which was the fife of king *Osfride* his raigne, the Reuerend and worthy father *Adrian* Abbot, and coadiutour to *Theodore* (Bishop of most blessed memory) in preaching the worde of God, passed oute of this transitory lyff, and was interred in his owne monastery, in our ladyes church, the one and fourtith yere, after he was directed from Pope *Vitalian* and made coadiutor to *Theodore*, and the 39. after he cameto Englande: Of whose profounde knowledge and learning amongst other thinges, this may be a sufficient testimony that *Albine* his schollar, who had the gouernaunce of the Abbay after his decesse, was so well practised in exercise of holy scripture, that he had greate knowledge in the greeke tongue, and did speake latin as eloquently withoute staggering or staying, as he did english, which was his naturall language. After the death of bishop *Vilfride Acca* his priest succeded in the bishoprik of *Hagulfstad*, a man of a ioly courage, and honorable in the sight of God, and of men, who enlarged his Cathedrall church, dedicated in the honour of saincte Andrewe, and set forth the buildinges with diuers comely, and sightfull workes, and moreouer imployed all his diligence and endeavour to gather together oute of all places the holy Apostles and Martirs reliques, to the ende he might in honour of them bulde certaine aultars a parte by them selues in litle chapels made for the same purpose, within the precincte and walles of the same church. Besides he sought with al possible diligence the histories of their martyrdom and other ecclesiastical writers, and made vp a very large and worthy library. Moreouer he zelously prepared holy vessels, lightes, and other necessities appertaining to the better furniture and adorninge of the church of God. Againe he sent for a cunning Musician named *Mabam* which was taught by the successours of Pope *Gregory* his schollars in Canterbury, to teach him and his clergy to tune and

and singe. For the which purpose he kept him xij. yeares, to the ende he might partly teach them certaine verses and songes of the church which they could not yet singe, partly by his singular conninge bringe in vre againe, suche songes and tunes as for lacke of vse had ben quite, and cleane forgotten. For bishop *Acca* him selfe was a very cunninge Musician, wel lerned in holy scripture, sounde and perfect in the Catholique faith, expert and skilfull in all orders, rules, and disciplines of the church, and so continued vntil it pleased God to rewarde him for his good zeale and deuotion. He was brought vp frō a childe in the most holy and vertuous prelate *Bosa* his clergy, then bishop of yorke, and afterward comminge to *VVilfride* vpon hope of some better lerning, spent all his time in his seruice, vntil deathe arrested him. He went with him also to Rome, and lerned many holy and necessary ordinaunces of the church, which he could not attaine vnto in his own countrie.

How Abbot *Ceolfride*, sent to the kinge of *Pictes*, or *Redshankes*, cunninge carpenters and workemen to builde him a church, and an epistle withall touchinge the Catholique celebration of the feast of Easter and after what maner priests and religious men should be shewen.

The. 22. Chapter.

THE same time *Naitane* kinge of the *Pictes*, which inhabit the Northe coaste of Britanny admonished by often meditation of holy scripture, abandonned the error, which he and al his country had longe kept, touching the keeping of Easter, and brought him selfe and al his subiectes to the catholike solemnising and dewe obseruation of the time of Christes resurrection. Which that he might bring to passe with lesse difficulty, and more authority, he required ayde of the Englishmen, whome he knewe to haue framed their religion after the counterpaine and example, of the holy church

of

of Rome and sea Apostolike. For he sent ambassadours to that Reuerend father *Ceolfride* (Abbot of the monastery dedicated to the blessed Apostles Peter and Paule, situated at the mouthe of the ryuer *Were*, and not farre from the riuer *Tyne* in a place called *Ingiruum*, where he ruled with great honour and admiration next after *Benedict*, of whome we haue made mention before) desyringe to receiue from him some earnest and forceable exhortation both to persuaide him selfe and also to confute all other which wold presume to keape the fest of easter after their owne fansye and custome, and not according to the ordinaunce of Christes church. He requested farder to haue instructions by his letters what maner of tonsure the clergy should vse. Notwithstandinge he was partly already informed in many points requisite for that purpose. With all he desired to haue some conninge and expert woork men, to builde him a church of great stone accordinge to the maner of building in Rome, promising to dedicat the same in the honour of saint Peter head and cheif of the apostles, and to folowe euermore with all his wholle realme the ordre and fashion of the church of Rome and see Apostolique: so farre forthe as men not knowing the Romaines tounge and farre distant from them might attaine to the knowledg thereof. Vpon sight of these letters *Ceolfride* muche tendring his godly purpose and intent, sent him such cunninge and expert artificers, as he required, and withall letters indighted, as it foloweth. To the right honourable, and moste renowned Prince *Naitane*, *Ceolfride* Abbat sendeth greting in our Lorde. The Catholike obseruation of holy Easter, wherein you desire to be instructed, right godly and renowned Prince, we haue gladly and diligently endeouored to set forth vnto you in these presents, according as of the See Apostolique we haue our selues ben informed and taught. Of whiche your zeale we thanke highly allmighty God, knowing well that when princes and Lordes of the earth

*Now called weimouth in which Abbot by vnder this *Ceolfride* S. Bede was brought vp, and liued al daies of his life.

A lerned letter of the Abbat *Ceolfride* vnto *Naitane* kinge of the *Peighres* or *Redshankes*.

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do employ their study to lerne, to teache, and to obserue the truth, it is a singular benefit and speciall gift of God geuen vnto his Church. And most truly spake a heathen philosopher saying, that the worlde should then be happy, when either kinges embraced philosophy, or els philosophers might beare the Soueraynte. Now if by the philosophy of this world, knowledge of the worlde might be hadd, where by the worlde might be beloued, how much the more ought such as are cityzens of the heavenly countre aboue, and but straungers in this worlde, desire, labour, and with all meanes possible be suppliantes to God, that the higher power and charge they beare in this world, the more they applie them selues to harken after and vnderstande the will and pleasure of that highe Iudge, which iudgeth all, and bothe them selues obey gladly the same, and moue also all other committed vnto their charge, by their example and authoryte to fulfill and perfourme the same? To come therefore to the matter, wherein you require to be instructed, you shall vnderstande, we haue in holy scripture iij rules sett forth vnto vs, by the which the true and iust time of solemnising the feast of Easter is appointed, which by no authorite of man can be chaunged. Of the which rules, two were taught by God in the lawe of Moyses, the third is ioyned in the ghospell by the effecte off Christes passion, and resurrection. For the lawe off Moyses commaunded that in the first moneth of the yere, and in the third weke of that moneth, that is from the fifteenth daye vntill the one and twentieth, Easter should be kept. And it was added by the institution of the Apostles out of the ghospell, that in the same third weke, we should tary for the Sunday, and in it celebrat our Easter. This triple rule if a man diligently note and obserue, he shall neuer misse in the counte of Easter. But if it be yower pleasure, to haue every particular poynte more pithely and largely declared, it is written in *Exodus*, where the people of Israel are commaunded to kepe the feast

A proufe
out of ho-
ly Scrip-
ture, of
the Ca-
tholique
obserua-
tion off
Easter.
Exodi. 12.
a. 2. c. 18.
This first
moneth
beginneth
in the first
moone
after the
Acqui-
sition.

feast of Easter when they shulde be deliuered owte of Aegipte, that God said to Moyses and Aaron. *This moneth shalbe vnto yowe the begynninge of all monethes, and cheafest in the hole yere. Speake to all the children of Israel and tell them. The x. day of this moneth lett euerye man take a lambe, accordinge to their familie and howseholde. And a litle after he saith. And you shall kepe him vntill the xiiij. day of the same moneth. And all the whole multitude of Israel shall offer the same vp in sacrifice at the euening.* By the which wordes it is euident, that in the obseruation of Easter, though the fourteenth day of the first moneth be mentioned, yet it is not so mentioned that on that day Easter should be kept, but in the euening of that daye. That is, that the lambe should be offred, when the moone is fiften dayes olde, whiche fyfteenth daye off the moone, is the begynning of the third weke of the monthe. And that it is the selfe same night of the xv. daie of the moone in which God stroke the Aegiptians, and deliuered the children of Israel, it appeareth by that he saith, *Seuen dayes ye shall eate sweete bred:* With which wordes also all the third weke of the first moneth is commaunded to be kept solemne and holye not only the first daye of the weke. And that we shoulde not thinke those seuen dayes to be counted from the xiiij. to the xx. he added by and by. *The firste day, there shall be no leauen bred in your houses: VVho soeuer shall eate in any of your houses any leauen bred, his soule shall perishe out of the companye of Israel, from the first day vntill the vij. &c. Vntill, he saith: For in the same daye (he saith after) I will bring and conducte your hoste oute of the lande of Aegypte:* First of all then. He called that the first day of sweete bred, in the which he would conducte and bringe their hoste out of Aegipte. But it is manifest that they were not deliuered oute of Aegipte the xiiij. daye, when the lambe was offred in the euening which night was properly called the passeouer but the xv. daye, as it is euidently written in the booke of numbers where we reade thus. *VVherefore when the children off*

Exodi. 12.
a. 2.

6.

Exod. 12.
c. 15.

17.

Num. 33.
a. 3.

Israel were gone from Ramesse the xv. day of the first monethe, the nexte daye after they kepte the Passeouer with a myghty power. Ergo the seuen dayes of swete bred, in the first of the which seuen the children of God were deliuered oute of Aegypte, must be counted (as I said before,) from the beginning of the thirde weeke, that is from the xv. of the first moneth to the xxj. fully complete and ended. Now that the xiiij. daye is not numbred amongst these seuen, wher Easter beginneth, that which foloweth in Exodus doth euident declare. Where after it was said,

Exod. 12.
c. 17.

18.

19.

For in the vij. daye I will deliuer thy hoste oute of the lande of Aegypte, it was added streytwayes. And you shall keepe holy this daye, from generation to generation after one perpetuall rite and ceremonye. The xiiij. daye off the first moneth at the euening you shall eate swete bredd vntill the euening of the xxj. in the same moneth. Seuen dayes shall no leauen bred be founde in your houses. Now who doth not plainly see, that from the xiiij. day to the xxj. be nott only seuen dayes, but also eight, yf the xiiij. day be reaked for one. But if we will counte from the euening of the xiiij. daye to the euening of the xxi. (as the veritie of holy scripture diligently searched oute doth declare) we shall well perceiue, that the xiiij. daye so beginneth the feast of Easter in the euening, that all the whole weeke hath no more but vii. dayes and vij. nightes. Wherefore our proposition is proued trew, wherin we said that Easter must be kepte in the first moneth of the yere, and the thirde weeke of that moneth. And that is in dede truly solemnised in the third weeke, the solennite whereof beginneth in the euening of the xiiij. daye, and is complete and ended in the euening of the xxj. daye. Now after that Christ our trewe paschall lambe was offred vpp in sacrifice, and had made the Sondaie (called amongst the auncient writers, *yna vel prima sabbati*, one of the sabothe, or firste of the sabothe) solemne and holy to vs for ioye of his resurrection, the tradition of the Apostles hath so put this Sondag in the feast of Easter, that they fully

It is so called
led Act.
20. and
10an. 20.

fully decreed, nether to preuent the time of Easter in the olde lawe nor to diminishe any on daye, but commaunded according to the precepte geuen in the lawe, that the same first monethe of the yere, the same xiiij. daye, and the same euening should be expected and taried for. In which euening when it fell vppon the saboth daye, every man should take a lambe according to their families and householdes, and offer him vpp in sacrifice at the euening. That is to saye, all christian churches through out the whole world (which all ioyned together maketh but one catholike church) should prepare bred and wyne, for the mysterie of the fleshe and precious bloud of that immaculate lambe, which tooke awaye the synnes of the world, and when all lessons, prayers, rites and ceremonies vsed in the solemne feast of Easter were done, shoulde offer the same to god the father in hope of their redemption to come. For this is the selfe same night that the people of Israell were deliuered oute of Aegypte by the bloude of the lambe. This is the same night in whiche the people of God were deliuered from æternall death, by Christes glorious resurrection. In the morning folowing, being Sondag, the solemne feast of Easter should be celebrated. For that is the day, wherein our Sauour, opened the glory of his resurrection, appearing diuers times in that one day to his disciples, to their vnspeakeable comfort and ioye. This is the first daye of the swete bread of the which clere mention is made in the *Leuiticus*, wher we reade thus. *The xiiij. daye of the first moneth at euening is our Lordes passeouer and the xv. daye of the same his solene feast of swete bred. vij. dayes shal ye eate swete bred: the firste daye shall be most solemne and holye.* Wherefore if it were possible that the foundaye might alwaies falle vppon the xv. daye of the first moneth, that is to saye vppon the fiftenth day of the age of the moone, we might celebrate and keepe the feast of Easter alwaies at one time with the olde auncient people of god as we do in one faith, albeit they differ

The B. Sacrament is
offred vp
to god the
father.

Leuit. 23.
a. 5.

from vs in the kinde of externall sacramentes. But because the weeke dayes do not runne equally with the course off the moone, the tradition of the Apostles preached at Rome by S. Peter, and confirmed at Alexandria by the Euangelist Saint Marke his interpreter, hath decreed that when the first moneth is come, and the eueninge of the xiiij. daye of the same, the next founday also should be expected and looked for from the xv. day to the one and twentyth off the same monethe. For in which so euer off those it shall be founde, Easter shal be kept in the same. And that because it appertaineth to the number of these vij. daies in which the feast of sweete bred is commaunded to be kept. Wherefore it cometh to passe that our Easter neuer passeth the thirde weeke of the thirde moneth, nor ouer, nor vnder: but ether it hath the whole weke, (that is to say. vij. daies of sweet bred according to the old lawe,) or at the least some of them. If of all them it compryseth but one, to witt, the vij. daie which the holy scripture so highlye commendeth, sayinge. *The vij. daye shalbe more solemne and hollye, and no seruile worke shalbe done from morninge to eueninge,* no man can iustly reprove vs, and say we kepe not the Ester foundaye (which we toke of the gospel) in the third weke of the first moneth appointed by the lawe as we shuld do. Now the seing the general cause which the Catholiques alleage for the obseruing of this feast of Easter, is plainly set before your eyes, the vnreasonable error of those which rashly presume to passe or preuēt with out any force of necessitie the time appointed in the lawe, is manifest for al men to espye. For they anticipate and preuent the time appointed in the lawe without any force of necessity, which thinke that Easter day must be kepte, from the xiiij. moone of the first moneth to the xx. of the same. For whereas they begynne the eue of that holy feast, from the eueninge of the xiiij. it appereth that they appointe that day in the beginninge of their Easter wherof they finde no mention in the law.

And

And whereas they refuse to kepe the Easter foundaye the xxj. daye, in it appereth truly that they exclude vtterly from their solemnity that day which the law comaundeth to be obserued and had in memory with ioy and mirth aboute al other. And so they end their Easter after a peruerse ordre keeping it sometimes altogether in the seconde weeke, but neuer in the vij. day of the third weeke. Againe they which thinke they shuld kepe Easter from the xvj. day of the saide moneth to the xxij. day roue farre wide from the truth, and runne though an other waie, yet as farre out of the waie, as the other did, falling (as the common prouerbe sayth) in to the greate gulff, and swallowinge sandes of Charibdis, while they seeke to escape the dangerous straites of Scilla. For wheras they teach, that we shulde beginne frgm the rising of the xvj. moone of the first moneth (that is from the eueninge of the xv day) it is manifest, that they vtterly seclude from their solemnity, the xiiij. day of the same moneth, which the law doth principally and before the rest commend: so that they scarce come to the eueninge at all of the xv. day in the which the people of God were deliuered out of the bondage of Aegypt, in the which our sauour Christ delyuered the worlde from synne by sheding his precious blud, in the which he being buried, put vs in comfort and hope of resurrection and æternall rest after deathe. And these men by occasion of their former error, falling in to an other in punishment of the first, whereas sometimes they kepe their Easter in the xxii. day of the saied moneth, they do expressly passe the bondes of Easter commaunded in the lawe. For in the euening of that day they beginne their Easter, in which euening they ought by the lawe cleane to haue ended and finished their Easter. Againe by this meanes they make that day the first daye of Easter, which in the lawe is not mentioned at all: to wit, the first day of the fourth weeke. And both these sortes of men are deceaued not only in counting the age of the moone, but also

in

Leuit. 23.

The contrary opinion is refuted.

*Thexxj.
daie of
marche.

Gene. i.

in finding out of the first moneth. The debating of which matter is more tedious and long, then that either it can or may be comprised in an epistle. Only this I say, that the time being ones certainly knowe whe the day is as long, as the night, and the night as the day, at the spring time of the yere, it may infallibly be founde, which ought to be the first moneth of the yere after the account of the moon, and which ought to be the last. In the spring the day is as longe as the night, and so the night as long as the day after the opinion of all lerned men in the East, and specially of the Aegyptians which beare the price for calculation before all other Astronomers * the xii. calendes of Aprill, as we also haue had experience by triall of the dyall. Whatsoeuer moone therfor is at full before the day and night be of one length being xiiii. or xv. dayes olde, that moone pertaineth to the last moneth the yere before, and therfor is not meet or conuenient for the feast of Easter. But that moone which is at full either after the day and night be of one and equal length, or in the very pointe of that equalitie, in that doubtlesse (because it is the full moone of the first moneth) we must vnderstand that the olde auncients wer wount to kepe Easter, and that we ought to kepe ours in like manner, when the Sondaie cometh. That it shuld be so, this reason semeth somewhat to enforce: In Genesis it is written that God made ii. great lights the greater to rule the day, and the lesser ouer the night: or as some other translation hath, the greater light was made to begynne the day and the lesser to begynne the night. Therefore as at the first beginning, the son rising from the full middest of the East made by that his rising, the equalite of day and night in the beginning of the yere: and as the moone in the very first day of the worlde the son going downe, followed also at the full, rising in the midst of the East: so euery yere in like manner the first moneth of the moone must be obserued after the same rate: so that she be not at the full, before the day and night be

be of one length but either on the very same day (as it was at the first creating of the worlde) or when it is paste. For if the full moone go but one day, before the day and night be of one length, the former reason proueth manifestly that the same moone must not be ascribed to the first moneth of the yere, but rather to the last of the yere that is past: and for that consideration not meete nor conuenient for the solemnising of Easter daye. Els in one yere we should haue ij. Easters. Now if it like you to heare also the mysticall reason hereof, this it is. In the first moneth of the yere, (which is called *mensis nouorum*, that is, the * moneth of new springe) we are commaunded to kepe the feast of Ester, because our hartes and mindes being renewed toward the loue of heauenly thinges, we ought to celebrate and honour the mysteries of Christes resurrection and our redemption. We are commaunded to kepe the third weeke of the same moneth, first because Christ him self promised vnto vs before the lawe, and in the time of the lawe, came in the thirde age off the worlde in the time of grace, and was made our Easter, and passeouer. Secundarely because he risinge from deathe the third daye after his bitter passion vpon the crosse, would haue that daye to be called the daye of our Lorde, and all Christen men to kepe the feast of Easter yearly the very same day in honour of his glorious resurrection. The thirde cause is, because we do then truly kepe this solemne feast, if we endeavour to the vttermost of our power to make our passeouer (that is to saye ouer passage owte of this wordle to God the father) with the triple knot of faith, hope, and charytie. After the equalite of the daye and night we are commaunded yet to tary for the full moone of the moneth in which Easter falleth, to tend that first the sonne may make the day longer then the night, and afterward the moone also may appeare to the world in her full light, to signifie vnto vs, that the son of righteoufnesse, in whose beames is our saluation, that is to saye our Lorde

* The
moneth
of Aprill.

* Dies
Dominica.

Iesus Christe by the victory and triumphe which he had in his resurrection, hath ouercomed the darknesse of deathe, and so ascendinge to heauen hath replenished his church: (whiche is ofte signified by the moone) with the inwarde light of his grace, by sendinge downe the goly ghoste. The which ordre of ower saluation the prophete beholdinge, said, *Elevatus est sol & luna stetit in ordine suo*. The sonne is lysted vppe, and the moone stode in her ordre. They therefore which contendeth that the full moone of the moneth in which Easter should fall may come before the Son maketh the daye and night of equall length, as they disagree in the celebration of most high and greate misteries from the doctrine of holy scripture, so they seme well to agree with them, which trust to be saued with owt the preuenting grace of Christe. Which in dede presume to teache that man myght haue had perfecte iustification, though Christ the trewe lyght had neuer ouercomed the blyndnesse off the world with his painefull death and glorious resurrection. To conclude therefore, we about the equinoctiall springe, when the day and night be of one length, and when the full moone of the firste moneth orderly folowing the same (that is to saye) after the xiiij daye of the said moneth is fully expired (the obseruation of all which tymes is commaunded in the lawe) do expecte yet in that thirde weeke (accordinge as in the ghoſpel welerne) the next Sunday folowing, and then we keepe the solemne feaste of Ester: And that to thende we may testyfie by ower doings, that we cellebrat not this solemnytie with the old fathers, in remembraunce that the children off Israel had the harde yoke of bondage shaken from their neckes in Aegipte, but that we woorshipp with deuoute faith, and perfecte charitie the redemption of all the world, prefigured in that deliuerance off gods old people owte of thrauldome, and fully ended in Christes resurrection: to thende we may signifie that we reioyse in the assured hope of ower resurrection, which we beleue shal be

He mea-
neth the
Pelagians

on

on the same Sunday also. This accompte of Easter, which we haue here declared vnto you to be folowed, is comprised in the compasse of xix. yeres, which of late, that is to saye in the Apostles time, beganne to be obserued in the church, especially at Rome and Aegipte, as I haue specified before. But by the industry of *Eusebius*, who of the blessed Martyr *Pamphilus* hathe his surname, it is more playnly and distinctly set in ordre: So that, where as before the bishop of Alexandria was wonte euery yere to send abroad to euery particular church the true time of the Easter that yere to be obserued, now from hence forth the course of the full moone being brought in to this order, and certainly tried out, euery church by it selfe can finde it without failing. This counte of Easter (so distincted by *Eusebius*) *Theophilus* bishop of Alexandria made to serue for one hundred yeres, at the request of *Theodosius* the Emperour. Cyril his successour made it for 95. yeres more, comprising it in v. circles of the saied compasse of 19. yeares. After whome *Dionysius* the yownger added as many circles in leeke ordre and style whiche reached euen to ouer tyme. The which now approching nigh to the date and terme prefixed, there is now adayes, such store of calculatours, that in our churches through owte all England there be many, which can by the olde preceptes of the Aegiptians, (which they haue lerned and committed to memory) extende and drawe forth the circle and course of Easter, in to as many yeares, as them listeth, euen to the numbre of 532. yeares. Which number of yeares being expired, all that appertaineth to the course of the son, moone, moneth and weke returneth into the same ordre it did before. The calculation or directory of which time, we haue not at this present sent vnto you, because demanding onely to be instructed of the reason and cause of this time of Easter, it semeth you are already informed of the time it selfe. Hauing now hetherto bressly and compendiously spoken con-

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cerning the dew obseruation of Easter, accordinge to yower highnesse requeste, we exhorte you most humbly to prouide that your clergy haue the same tonsure which the church doth receiue and vse as most agreable to the Christian faith: wherof you required also our letters. We know right wel that the Apostles were not shauen all after one sorte. Neither now the whole catholique church as it agreeth in one faith, one hope, and one charite towards God, so vseth also one and the self same order of tonsure. Againe that we may consider the time befor vs, to wit, the time of the holy patriarches, Iob a perfect patterne of patience, when his tribulation and aduersite beganne, shored his head. Wherby we learne that in time of prosperity he was accustomed to lett his heare growe. Yet *Ioseph* a trewe teacher and practiser of chastity, humility, piety and al other vertues, is written to haue bene shauen, when he came out of prison. Wherby it appeareth that in prison for the tyme of his indurance he was wounte to remaine with longe heare nor clipte nor shorne. Lo here two vertuous and godly men, who inwardly in hart and mind wer one, shewed yet in outward behauiour some diuersite and contrariete. But though we may boldly saye that the diuersite of ecclesiasticall tonsure hurteth nothing at all such as haue a pure faith in God, and perfecte charitie towards their neighbour, especially seing we reade no controuersie betwene the catholike writers, touching the difference and diuersitie of shauing, as ther hathe bene for the celebration of Easter, yet notwithstanding amongst all kynde off tonsures which we finde to haue ben vsed or in the church, or vniuersally amongst all other men, I may well saye, that none is rather to be folowed and receaued of vs, than the very same, which he ware on his head, to whom Christ saied after he had confessed him to be the sonne of God. *Thou arte Peter, and vpon this rocke I will builde my churche, and hell gates shall not preuaile against it. To the will I geue the keyes of the kingdome of hea-*

Matt. 16.

uen.

uen. And contrarywise we may well beleue, that none is more to be abhorred and detested of all faithfull men, than that whiche he had to whom desiring to bye the grace and giste of the holye ghoste with monie, saincte Peter saied. *Thy monye perishe with the, because thou thinkest the giste of God may be obtained with monye. There is no part, nor fellowship for thee in the ministerye of this worde.* And truly we are not shauen or clipte rounde for that consideration onely, that saincte Peter was so shauen. But because he was so shauen in the remembraunce of Christes passion, therefore we also desiring to be saued by the merites off the same passion, do beare vpon the toppe of our crowne, (beinge the highest parte of our bodye) the signe of Christes passion as Peter dyd. For as euery congregation of faithfull men which by the death of him that quickeneth and relyueth them, is made in very dede a holy congregation, commonly accustometh to beare the signe of the crosse in their forehead, that by the diuine power of the same they may be defended from all assaultes of the deuill, and may by often remembraunce and admonition of it, be instructed howe they ought to crucifie the fleshe with all her sinne and concupiscence, so in like manner it becometh them, which either being made by vowe monks, or by profession of the clergy, do binde them selves more strenghtly with the bridle of continency for Christes sake, to beare in their head by clipping, the fourme of a crowne, as our mercifull Sauiour caried vpon his precious head, at the tyme of his passion a crowne of thorne, to the entent he might thereby carie yea and carie awaye the thornes and briars of our sinnes. To the end also they may protest vnto the worlde, enen by their open head, that they are ready and gladde to suffer all mockery, irrisiō, and obloquy for his sake. Last of all to testifie, that they looke for the crowne of æternall glorie, which God hath promised to all that loue him, and that for the purchasing of this, they contemne all wordly shame and wanton we-

They did beare the signe of the crosse in their forehead which vfed to blese them selues therewith.

althe. But touching that falsion of shauinge which *Symon Magnus* ennemye of Christes faith vsed, who dothe not euen streyte at the beginning detest and abhorre it with all his magyke? Which to outward sight semeth to haue the leeknesse of a crowne in the ouermost parte off the head, but when a man cometh nere and beholdeth the hinder parte, he shall finde that which semed to be a crowne, to come very short thereof. And truly such manner as it is voide of Christian considerations, so for Symons secte it is very conuenient. Who in dede by their simoniacall hypocrisie seme in this life to certain deceiued persons worthy the glorye of euerlasting ioye, but in the lyfe which foloweth the dissolution of this bodye, ar not only depryued of all hope of the crowne of glorie, but (which is more) are condemned to euerlasting tormentes and payne. And here truly I would not your highnes shoulde thinke that I prosequute and debate this matter so largely, as though I iudged them worthy to be condemned which vse this manner of shauinge, yff they tender in hart and dede the vnytie of Christes catholique church. Nay I boldly protest, and affirme that many of them haue bene vertuous and holy men. Of the which *Adamannus*, priest and Abbot of the Columbines is one. To whom amongst all other thinges, when he was sent in embasie, for his owne countrie to kinge *Alfride*, and as he passed was desyrous to see our monasterie, and shewed in his behauour and talke, much wysdome, humilitey, and godlynesse, I saied these wordes vnto him. I beseeke you good brother. Why do you, beleuing that you shall passe hence to a crowne of lyfe that hath no ende, weare in your head the proportiō and forme of a crowne, which hath an ende, seming in behauour to be contrary to your faith? And if you seke the felowshipp off S. Peter, why do you follow that manner of shauing, which he vsed whom S. Peter did excommunicate and deliuer to the deuill, and do not rather shewe that you loue entierly with al your harte

harte his habite, with whom you desire to lyue in eternall blyfse? Knowe you for a suerty my derely beloued brother (quoth he) that albeit I vse the same fashion of shauing which Symon Magus did after the custome and manner of my country, yet I vtterly detest and abandone the vnfaithfulnesse and infidelity of Symō Magus and desire with al my hart to follow the stepes of the most blessed head of the Apostles S. Peter so farre forth as my poore habilitie wil serue. To that I replied and saied. I beleue it is so in very dede. Yet it may be a more manifest declaratiō, that you embrace euen frō the bottom of your hart al that the holy Apostle Peter taught, if you kepe that outwardly which you knew was vsed of him generally. For I thinke your wysdō do easely iudge it most conuenient vtterly to seclude frō your presence and face (dedicated to God) the habit, proportiō, and figure of his cōtinaunce, whō you abhorre with all harte, and minde. And contrariwise as you desyre to folow his steps and counsell, whome you looke to haue as a patrone before God the father, so it besemeth you to follow his outward behauour. This for that time I spoke to *Adamannus*. Who after well declared how much he had profited by seinge the ordinaunces and rules of our church. For after his returne to Scotland he reduced by his preaching many of the same cuntry, to the catholique obseruation of Easter. Albeit he coulde not reduce the monkes that liued in the Iland Hij (where he was Abbat) thereto as yet. He thought also to redresse the māner of ecclesiasticall tonsure amongst them, if his authority could haue preuailed. And I nowe also (most puissant prince) do exhorte you to endeuour with all the country, where the kinge of kinges, and lorde of lordes, hath geuen you the souerainte, to obserue and kepe all that agreeth with the vnyty of Christes catholike and Apostolike church. So it will come to passe, that after you haue had dominion and rule here vpon earth, the priemat and head of the blessed Apostles will gladly open to you and

and yowers the gates of heauen to rest with the holy angells, and other dere frēdes of God. The grace of God, of our Euerlasting kinge and lord preferue you (most derely beloued sonne in Christe) and graunte you longe prosperous raigne to our quietnesse and peace. When this epistle was reade in the presence of kinge *Naitane*, with many other lerned men besides, being truly translated into the kinges natiue tounge, by them which did well vnderstande it, he much reioysed at that exhortation as some make reporte: euen so much that rising from the place where he and many of the nobility were sate, he fell downe vpon his knees, and gaue God thanks, that he had deserued to receiue such a benefit out of Englande. And treuly, saied he, I knewe before that this was the trewe celebration and keepinge of Easter: but nowe I do so well knowe the cause and reason, why it shuld be so obserued, that me thinketh I had no knowledg of it at all before: wherefore I professe and openly protest before you all, that ar here present, that from henceforth I and all my people, wil kepe the feast of Easter at the time which is here described. I thinke it good also that all priests and religious men in my realme ought to receaue this kinde and manner of shauing, which we haue heard to be very reasonable. And without any further delaye by his princely authority he performed that which he spoke. For forthwith the accompte of xix. yeres, were sent abroad by a publique edicte, to be copied oute, lerned, and obserued through out al the prouinces of the Pictes: the erroneous accomptes of 84. yeres altogether blotted oute. All priestes and religious men had their heads shauen rounde after the trew shape and figure of a crowne. And all the whole country being well reformed, was glad that they were reduced now to the discipline and ordre of saincte Peter, (primate and head of the Apostles) and committed as though it were to his patronage and protection.

How the monkes of *Hij* with other monasteries vnder their iurisdiction beganne at the preaching of Egbert to kepe Easter after the canonical

The 23. Chapter.

NOt longe after the monkes of Scotland which inhabitt the island *Hij* with al other monasteries vnder their iurisdiction were brought by gods great prouidence to the canonicall obseruation of Easter, and ryght manner of ecclesiasticall tonsure. For the yere after Christes incarnation, 716. when *Coenrede* toke the gouernaunce and soueraynty of Northumberlande after *Ofrede* was slayne, the derely beloued of God and honourably of me to be named, the Father and priest *Egbert* cominge vnto them owt of Irelande was honourably receiued and ioyfully intertayned of them. This *Egbert* beinge diligently heard of the as one that had a singular good grace in preachinge and that practised in lyfe with much deuotiō, which he taught openly in their congregation, dyd chaunge by godly exhortations and aduertisements the olde tradition of their forefathers. Of whom we may verifie that saying of the Apostle, *Aemulationem dei habebant sed non secundum scientiam*. They had an earnest desyre to folow God, but not accordinge to knowledg. And he taught the by one appointed compasse (which shoulde be perpetuall) to kepe the chefe and princypall feast after the Catholique churches institution, and manner of the Apostles. The which appeareth to be done to by the great goodnesse and infinit mercy of God: that because the cowntre which had the knowledge of God, and his holy worde dyd freely and gladly communicate the same to englishmen, shoulde them selues afterward come to a more perfect trade of life, then they had before by the helpe and instruction of Englishmen also, now associated and allied vnto them. As contrary wise the Britons which woulde not ones open their mouthe to teache the Englishmen the knowledg of Christ, which they had before receiued, are nowe hardned in blindnesse, and halte allwaies from the right waie of truthe, neither vsing the ecclesiasticall

tonsure after dew maner, neither celebrating the solemne feste of Easter in the societe of the Catholike church. Whereas now all Englishmen are established in the faith, and perfectly instructed in all pointes of Catholike religion. The monkes of the Iland Hij in Scotland receiued at the preaching of the lerned father *Egbert*, the Catholike rites and customes, vnder their Abbat *Dunelad*, about 80. yeares after they sent Bishopp Aidan to preache the faith to Englishmen. This man of God *Egbert* remained in that Ilande xij. yeres, which he had now as though it were newly and first consecrated vnto Christ by reducing it to the Catholike vnite and societe. The same good father in the yere of our Lorde. 728. vpon Easter day, which then fell vpon the xxiiij. of Aprill, after he had that day saied Masse in remembraunce of our Lordes resurrection, departed this worlde, and finished that day that ioyfull festiuite, with our Lorde and all the blessed company in heauen, which he had begonne with his brethern euen that day by him reduced to the Catholique vnite. And truly the prouidence of God herein was wonderfull, that that Reuerent father should passe out of this worlde to the Father, not only vpon an Easter day, but also vpon that Easter day which was the first Easter after the Catholike order celebrated in that place. The brethern therefore reioysed, bothe for the certaine and Catholike obseruation of Easter then lerned, and also to see their teacher and master that time also to passe to God, to be there their patrone and intercessour. The good father also reioysed that he liued here so longe, vntill he might see presently his scholers to celebrat with him that Easter, which euer before they shunned and abhorred. So this most reuerend Father being nowe certainly assured of their vndoubted amendment, reioysed to see that day of our Lorde: He sawe it, I saie, and reioysed.

What is the state of Englishmē, or of all Brytānie at this present with a brief recapitulation of the whole work, and with a note of the tyme.

The. 24. Chap.

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THE yeare of Christes incarnation 725. which was the vij. off *Ossic* kinge of Northumberlandes raygne, *Vic- An. 725.* bert *Egbertes* sonne kinge of kent passed oute of this transitorie lyfe the xxij. of Aprill leauing ij. sonnes, *Edilbert*, *Eadbert*, and *Aldric*, heires of his kingdome, whiche he hadd gouerned. 34. yeares and a halffe. After his death the next yeare folowing *Tobias* bishoppe of Rochester died, a man certainly well lerned (as I mentioned before), for he was scholler to ij. Masters of most blessed memory: Archebishoppe *Theodore*, and Abbat *Adrian*. By which occasion beside his knowledge in diuinitie, and all other sciences, he so perfectly lerned the greeke tounge, and the Latyn, that he had them as perfecte and familiar, as his owne propre language. He is buried in a litle chappel of sainte Paule whiche he builded in S. Andrewes church, for a tounge and place of buriall after his deathe. After him *Aldwulf* succeded in the bishoppicke, and was consecrated by *Berthwalde* the Archebishoppe. *An. 729.* The yeare of our Lorde 729. appeared ij. greate blasinge starres aboute the sonne makinge all that behelde them maruelously afraied. For one went before the sonne euery morninge, the other appeared in the eueninge, streyt after the sonne was downe, presaging as it were, to the east and weast some greate destruction. Or, if you wil saie, one appeared before daye, the other before night, that by bothe the saied tymes they myght signifie diuerse miseries to hange ouer mens heads. They helde vp a fyer brande, towarde the Northe, ready as it were to set all a fyer. They appeared in Ianuarie, and continued almoste ij. weekes. At what time the Saracenes wasted and spoiled Fraunce with much murder, and bloodshed. Who not longe after were iustly punished in the same countree for their spoyling. The same yeare that the holy and good father *Egbert* died as we saied before on Easter, streyt after Easter king *Ossic* hauinge the Souerainte in Northumberlande departed oute of this

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The wordes of Venerable Bede folowing after the abridgement of this whole history, in the 3. Tome of his workes, which we haue thought good to place here at the ende of the History it selfe.

THIS much touching the ecclesiasticall history of the Britons, and especially of the english nation, as I could lerne by the writings of my aunceters, by the tradition of my elders, or by my owne knowleadg, I haue by the helpe of God, brought vnto this order and issue, I Bede the seruauant of God, and priest of the monasterie of the blessed Apostles Peter and Paul at Weimouth. Which being borne in the territorie of the same monastery, when I was seuen yeares of age, I was deliuered by the handes of my frendes and kinnsfolkes to be brought vp of the most Reuerend Abbat Benet, and afterward to Ceolfrid. From the which time, spending all the daies of my life, in the mansion of the same monastery, I applied all my study to the meditation of holy scripture: and obseruing withal the regular discipline, and keping the daily singing of Gods seruice in the church, the rest of my time, I was delighted alwaies, to lerne of other, to teache my selfe, or els to write. In the xix. yere of my age I was made deacon, and in the xxx. yeare Priest. Bothe which orders I receaued by the handes of the most Reuerend bishop Iohn of Beuerlake at the commaundement of Ceolfrid my Abbat.

From which time of my priesthood vntill the yere of my age lix. I haue vpon holy scriptu re for my owne instruction and others partly breffly noted and gathered what other holy fathers haue written, partly I haue at large expounded after the maner of their interpretation and meaning.

FINIS.

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<i>The life and vertu of S. Edilrede, now called S. Audery.</i>	133. a.
<i>Miracles and cures done at her tombe.</i>	134. b.
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<i>King Elbert the first Christen kinge, of englishmen endued the Bis-</i>	
<i>hoprikes of Caunterbury, of London and Recheester with landes</i>	
<i>and possessions</i>	51. b.
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			Alleuya.	Alleuya.
29.	a.	25.	and.	and.
30.	a.	6.	vvh.	vvh.
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99.	a.	10.	elementy.	clemency.
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106.	a.	20.	can he.	can he not
112.	b.	27.	iis.	this
129.	a.	1.	for.	for.
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151.	b.	23.	to.	do.
160.	b.	23.	generati.	generation.
177.	a.	9.	for fuch.	for fuch.

FINIS.

A FORTRESSE OF THE FAITH

First planted amonge vs englishmen, and continued
hitherto in the vniuerfall Church of Christ.

The faith of which time Protestants call,

PAPISTRY.

By THOMAS STAPLETON
Student in Diuinite.

Melius erat illis non cognoscere viam iustitie, quam post agnitionem retrorsum conuertere. 2. Petr. 2.
ab eo quod illis traditum est fausto mandato.

It were better for them neuer to knowe the waie of righteousness, then after
the acknowledging thereof to reuolue backe from the holy commaundement
deliuered vnto them.



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